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THE MODERN MISSIONARY

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Yours truly

Edward Black

THE

MODERN MISSIONARY,

AS EXEMPLIFIED IN

A NARRATIVE

OF

THE LIFE AND LABOURS

OF THE LATE

REV. EDWARD COOK,

IN GREAT NAMACQUALAND, &c., SOUTH AFRICA.

COMPILED FROM HIS JOURNAL, LETTERS, &c.,

BY HIS BROTHER.

"This devoted Missionary was appointed to Southern Africa in the year 1831, and shortly after his arrival was sent to Great Namacqualand, where he established a Mission, and laboured with unusual success until he was removed to his eternal reward."—*Extract from the Minutes of the Wesleyan Conference.*

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1849.

PREFACE.

In affixing to this volume the title of the "Modern Missionary," it is not intended to claim for its subject a pre-eminence over others who are engaged in the same glorious work of evangelising the heathen, but rather to draw attention to an individual in whose history it is believed is strikingly exemplified (in opposition to the mistaken views of some of the friends and the misrepresentations of the enemies of missionaries) what very many of the modern missionaries are.

An unusual delay has occurred in the publication of this work, occasioned partly by the absence of a portion of the Journal of the deceased, and partly by the long enfeebled health of the compiler. Still, it is believed that it will be found not to have lost its interest or adaptation to usefulness. It is hoped that its perusal will stimulate the adult members of our Churches to renewed zeal and activity in the cause of Missions, and

will fire our youth with an ardent desire to imitate the example of him who is brought before them.

The object constantly aimed at has been to bring the subject of the following pages forward in his own likeness, and to allow him to speak for himself, very little else being required from the compiler than such a selection from his Journal, Letters, &c., as is necessary to form a connected narrative of his labours, especially in the establishment and extension of the Great Namacqualand Mission. Although conscious that imperfections may be found in this memoir, yet the compiler, from a conviction of its intrinsic excellence, ventures to send it forth, trusting that the blessing of God will accompany the perusal of its pages.

JOHN COOK.

LIVERPOOL,
AUGUST 25, 1849.

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THE MODERN MISSIONARY.

CHAP. I.

ACCOUNT OF PARENTAGE—EARLY HABITS—CONVERSION—CALL TO THE MINISTRY—APPOINTED TO SOUTH AFRICA.

EDWARD COOK was born November 4, 1806, in the village of Long Whatton, in the county of Leicester. This village is now comprised in the Castle Donnington Circuit. His parents were respectable farmers, who trained their children to habits of industry, while they inculcated on them principles of rectitude, and restrained them, as far as it was in their power, from open wickedness. Edward was always amiable in disposition, and respectable in his outward deportment, but remained for a number of years a stranger to the heart-renewing and happy power of the Gospel.

From the scanty materials left behind him, it appears that, being led by his mother (who was converted to God, and many years a pious member of the Wesleyan Church, and who died in the Lord) to the Wesleyan chapel, he often felt the need of a change, but these gracious visitations not being improved by him, were withdrawn, and he lived to manhood a stranger to the saving grace of the Gospel. In an account of his conversion, written by himself a short time before he left this country for the mission field, he says, "Although I had lost all my serious impressions and relish for divine things, yet I continued to feel a secret veneration for religion, and for the people of God, particularly for the

Wesleyans, with whom I thought, if I ever became decidedly religious, I should cast in my lot. At a missionary meeting at Kettering, I heard the Rev. J. Anderson deliver a speech from which I discovered something in religion to which I was an entire stranger, and with which at the time I felt an ardent desire to become acquainted." But this, and other gracious visitations, were suffered to pass away unimproved, until he arrived at the age of 20, when he states, "I had to witness the death of an affectionate mother in the midst of her days, and a short time after my father also fell sick and died. These repeated strokes of Providence, together with the pressure of a considerable business which necessarily devolved upon me, weighed down my spirits and rendered me very unhappy. In this state I continued for some time, trying at last to reform my life. In the course of the summer of 1828 I heard that Mr. Anderson was to be at the Kettering missionary meeting, when I resolved to attend. I heard Mr. A. preach in the afternoon, and listened to addresses from him and others at the meeting in the evening, when I felt deeply convinced of my past ingratitude, and of my duty to give my heart to God, and soon after resolved to become a member of the Wesleyan society."

The following extracts from a letter I received from him about this time will more fully explain his views and feelings. In reply to some inquiries put by myself he says, "You know that I have long lived a life of rebellion against God, sinned with my eyes open, and stifled conviction, by acting in direct opposition to the teaching of the Holy Spirit. But I have for some time felt his chastising hand in depression of spirits through difficulties in business and other causes; and I bless God that he has in mercy thus dealt with me, for it has taught me the emptiness and uncertainty of all things under the sun,—that out of Christ there is no true happiness; and my earnest cry now is, 'God be merciful to me a sinner.' I long to feel and know the mercy of God in the forgiveness of my sins. Oh! do not forget to pray that this may be my happy lot, for Jesus Christ's sake."

In another letter, about three months after, he says, "I trust I am doing well in spiritual things. I know that God has, for Christ's sake, pardoned my sins. 'Old things are passed away; behold all things are become new.' I can now call God my father, and Jesus Christ my elder brother."

It is acknowledged by all who have right views of the Gospel scheme, that it is the sole prerogative of the Lord Jesus Christ, the only head of his church, to choose his own instruments for the work of the ministry. This, I think, was manifested in him who is the subject of this memoir. He could truly say in the language of a text used by himself, "I was no prophet, neither was I a prophet's son, but I was an herdman and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." For even previous to enjoying a comfortable assurance of his personal interest in Christ, he began to manifest a concern for the spiritual welfare of others, by inviting the Wesleyan preachers, and, in the face of warm opposition, throwing open his house to them in which to exercise their ministry. His influential situation caused considerable notice and excitement on his taking these steps, and led many to attend the preaching. The blessing of the great head of the church was given, and a number of persons were brought under serious impressions and united in church fellowship, one of whom now fills the office of a minister in our connexion.

Having himself tasted that the Lord is gracious, he felt a fervent desire that all around him should share in the same blessedness. The flame of holy love kindled within him, burned brightly, and his servants and all with whom he associated became the subjects of his earnest exhortations to flee from the wrath to come, and to give themselves to Christ; he visited the sick and suffering, and pointed them to "the Lamb of God which taketh away the sin of the world."

As it is the work of the Lord Jesus to call and qualify by the Holy Spirit his instruments for spreading his Gospel, so we find he does this *in a way* that tends to

show the work his own by selecting those whom the wisdom of the world would pass by, and, but for the operation of saving grace and this special call of the Holy Spirit, Edward Cook would have pursued his usual avocation, and never have even dreamed of being thus occupied; but under this gracious but powerfully constraining influence he says, in a letter dated May 6, 1829, "Ever since I have been seriously inclined, something has suggested to me that I should become a preacher; whether it be pride, or self-sufficiency, or the voice of God, I know not, but I am persuaded that I lack everything necessary to qualify me for this work. I have frequently made it a subject of prayer, and have given myself into the hands of the Lord, to do with me as seemeth him good, and have felt my soul sweetly drawn out after God and refreshed. Encouraged by these tokens, I determined to make a trial at some future time. A fortnight since, as no preacher came, I stood up and gave an exhortation from 'Prepare to meet thy God, O Israel.' Without previous study, and feeling encouraged, I gave notice that if no one came, I would speak to them in the evening. Accordingly I did so with a degree of liberty and composure, though my ideas were very limited. May the Lord lead me to do that which is pleasing to him. I feel the task would be great and laborious, from the lack of many things which I see necessary. I find it very difficult also to draw the line between temporal and spiritual things: the former demand my time and study, but the latter are of infinite importance." Occupying a position in society of considerable respectability, his previous spiritual change attracted much attention from the inhabitants of the village, but when he stood forth publicly among them to preach the Gospel, they seemed astounded, and as he passed along the street they came out of their houses to gaze at him, as though some strange thing had happened.

Having buckled on the harness and showed himself as a soldier of the cross, he continued faithful, preaching with zeal and affection as often as opportunity offered, both in his own and the neighbouring villages.

A short time after engaging in the work as a local

preacher, he signified to me a desire which he felt to devote himself to the work of carrying the Gospel to the heathen, and the following is in answer to some questions I proposed to him on this subject:

"I think I love the souls of my fellow-creatures, but my love only faintly resembles that which Christ hath showed to me; yet this love prompts me to visit the chambers of the sick, where tears of pity frequently flow while I point them to the Lamb of God. And if there is anything on earth which would give me pleasure, it is that of being instrumental in bringing souls to Christ." In reference to the work of the ministry he says, "I would choose this employment before any other. I think if I had the riches of the Indies I would, by the grace of God, carry them into this work; and I shall, by being entirely engaged in it, have full liberty to spend my strength for God." And in regard to the difficulties and trials of the ministry he adds, "Through Christ strengthening me, I trust I can endure the hardships. I think the Lord exercises me for this. My present feeling is, that no difficulty or danger that could present itself would deter me from my purpose if I saw that the Lord was with me." That this was no evanescent feeling, his after course in the work his heart was fixed upon abundantly testifies. It was not a flash for a moment, but a steady flame of holy love, that led him on through many years of constant and exhausting labour. The affection he bore for his wife and children, though ardent, was absorbed in this, till his robust frame sank exhausted by it in the midst of the glorious triumphs of the Gospel he preached. He finally adds, "I believe the Lord has called me, and that I shall never be happy in any other employment. All business that leads from this makes me miserable; and I think the design of the providential dealings of the Lord with me has been to lead me to this."

A short time after this, the business entrusted to his management was by my father's executor, R. Boyer, Esq., disposed of, and Edward went to reside with him at Skeffington Vale, in the Oakham Circuit, that there he might have opportunity to acquire additional qualifica-

tions for the work to which he aspired. After a short residence at the vale he offered himself for the missionary work; and having passed the quarterly and district meetings, he was accepted by the Conference, and placed on the list of reserve in the year 1831. Near the end of this year he wrote to me, observing that I might guess his feelings when he informed me that he had received a summons from the committee to sail for the West Indies in a few days. The reason of his feeling so strongly on the subject was, that his mind had been previously fixed on Southern Africa as the field of labour to him the most desirable; but thinking that Providence had otherwise ordained, he submitted to it without murmuring. On his arriving in London, however, he found that his appointment was changed for that part he had so much desired. Still a fear of erring led him to feel some anxiety; and he says, "My heart throbbed with fear lest I should be turned out of the way of Providence, nor could I for some time feel reconciled to the change; my heart seemed gone to the West Indies, and was unwilling to return. It was a day of great anxiety; but I thank God his grace was sufficient. My mind was reconciled, and before I slept I enjoyed sweet peace."

CHAP. II.

ORDINATION—EMBARKS ON BOARD THE CALEDONIA—ARRIVAL AT CAPE TOWN—VIEW OF THE TOWN FROM THE BAY—ENTERS ON HIS DUTIES—LABOURS IN THE CAPE TOWN CIRCUIT—LAND FLOWING WITH MILK AND HONEY—CONCLUSION OF LABOURS AT CAPE TOWN.

A few days after his arrival in London, preparatory to sailing to his destination, Mr. Cook was, in company with Messrs. Edwards, Satchel, and Davies, solemnly ordained to the work to which he had been previously called. During a somewhat protracted stay in the metropolis, waiting for the sailing of the ship that was to carry them out, he was frequently employed in his beloved work of preaching, and experienced much spiritual good. He says, "The friends treat me with great kindness, and many blessed seasons have I enjoyed. I would not change places with any man in the world that was not a missionary. The blessing of a clean heart, I bless God, I do this moment enjoy, and trust that you and I shall enjoy it till we die, that we may have boldness in the day of judgment." Giving an account of a visit to an excellent friend, he says, "As soon as tea was over, a fellowship meeting was held, and during singing and prayer four persons professed to enter into the enjoyment of perfect love." And on a second visit he paid to this house two more entered into the same glorious liberty.

On the 14th of January, 1832, he sailed, in company with Messrs. Edwards and Satchel and their wives, in the ship Caledonia, for the Cape of Good Hope, his heart beating high in prospect of his future labours. After a somewhat tedious and uneventful passage, himself and his companions landed at Cape Town in health, on the 12th of April. The following is from a letter written a short time after: "On the 11th of April we came in

sight of Table Mountain, on the side of which Cape Town stands. It was a cheering sight to us; its appearance, with the sun shining upon it, was beautiful. We reached the mouth of the bay about nine, p.m., but did not think it safe to enter till daylight, and therefore lay off, and anxiously watched for the morning. The twinkling of the scarcely-discernable lights from the houses on the beach, during the darkness and in the morning—the appearance presented by the town and surrounding scenery—produced delightful feelings in my mind. Cape Town contains 20,000 inhabitants; it is built in right angles, the streets crossing each other similar to those of ancient Babylon. The houses are whitewashed, which gives it a very clean and beautiful appearance; most of them have flat roofs, with a door to go out at the top. The town is seen to the greatest advantage from the top of the adjacent mountains. The place, with the scenery, the manners and customs of the people, together with the productions of the soil, seem to me strikingly illustrative of some parts of Scripture history. At the time of our arrival there was abundance of fruit—apples, pears, grapes, figs, oranges, lemons, and pomegranates. The vines are planted like currant bushes in the field, and many of the inhabitants have them trained over the doors of their houses, so as to form a natural arbour, under which they can sit or walk at pleasure. I think it a most delightful climate."

For some time after his arrival at Cape Town, which was the station to which he was appointed by the committee, he appears, from several causes, to have suffered considerable depression of spirits, but possessing naturally firmness of mind, and determination of purpose, he rose by grace above his discouragements; and soon, by diligent and prayerful study, he became both useful and popular in the exercise of his ministry, and when called to another field of action, felt considerable regret in parting from the people on that station.

The following extracts from his journal will be the best history of his labours while there:

"1832, Sunday, April 15.—In the morning I heard Mr. Shaw preach a very animated sermon. In the after-

noon I visited Wynberg, at which place I preached in the evening to from twenty to thirty persons. I felt it a good time, and met with kindness from the people." This was his first sermon in Africa.

"Wednesday, May 9.—Preached for the first time in Cape Town, under the direction of his superintendent. He commenced a course of visits to the poor people, to invite them to attend the house of God, and to converse with them on their spiritual interests. By this means, he says, our congregations have improved."

"June 13.—Preached in town, and was much assisted; my heart was enlarged to call sinners to Christ. On the following morning, I heard that a person, who had for some time been under conviction for sin, was induced to pray nearly the whole of the night after the service, and obtained a clear witness of the forgiveness of her sins. God be praised for ever."

"Thursday, June 14.—Visited the Dutch hearers, principally to remind them of the service in the evening, and pressed on those upon whom I called to invite others with them. By these means we find both the Dutch and English congregations increasing, and a few are deciding to meet in class."

"Sunday, June 17.—In the afternoon, I rode to Wynberg. I called at the houses in my way to the chapel, and invited the people to come, and afterwards went round the village, calling at most of the doors, and where an opportunity presented itself, talked to the people about their souls. By this means I obtained a congregation two-thirds more than we usually have."

"July 11.—In the afternoon visited the people at their houses: amongst others, called at the residence of a Mahommedan, where I found two soldiers at prayer with the master of the house, who was under deep conviction of sin, and groaning for deliverance, and who, I believe, found peace through faith in Christ whilst I was there."

"Sunday, July 22.—After preaching in the forenoon, I hastened to Mr. Vanrenens, and preached to deeply-serious congregation. One elderly man wept much. Two well-educated Englishmen, who happened to be present,

were offended at the description I gave of the human heart: one of whom praised Blair's Sermons very highly, but the truth of Scripture silenced them."

"Sunday, August 12.—Preached in the forenoon at Cape Town; in the afternoon met the Dutch class, and preached in the evening. On the whole it was a good day."

"Monday, August 13.—Heard to-day that several persons received good on Sunday, and that one person, who is not a regular attendant, returned home and commenced family worship."

"Monday, Sept. 24.—At Mr. Tennison's. This is a most fertile and delightful spot. The house is shaded by fine spreading trees of various kinds, amongst which are oaks of an enormous size. The air is perfumed by the blossom of orange, nectarine, and peach trees; and rings with the cooing of doves and the singing of other birds. In front of the house is a long walk down the middle of the garden, bounded by a low hedge blooming with roses of the choicest description. The country is watered by a perpetual stream, and is literally a land flowing with milk and honey. Honey is brought upon the table as a common dish. It is obtained from holes in the trees or walls. Milk and butter are so plentiful, that the people scarcely know what to do with them; nor are they under any temptation to murmur for the want of other things. Sheep and oxen are plentiful; and since I have been here a wagon load of fish has been caught in one night. Indian corn, I am told, when planted, will produce more than a hundred fold."

"1833, April 14.—At Hottentots Holland, I rose early in the morning, and rode round about ten miles to visit the slaves, and speak to some of their masters. To others whom I could not visit, invitations were sent to attend the service in the afternoon, and by these means I had a fine and interesting congregation. At a little before two, p.m., I commenced the service for the slaves. On coming to the place in which the service is held, I was much delighted to witness several of these poor neglected creatures, sitting on the ground before the door, singing most melodiously some verses they had learned;

and what made it still more interesting, some of their oppressors and traducers were attracted from their houses by the novelty of the occurrence to listen to them."

"May 28,—Visited the people in the neighbourhood of Rogge Bay. One little incident in this town encouraged me much. Standing in the passage of one of the houses, talking to a woman, I heard the moans of a sick man in an adjoining apartment, which, without ceremony, I immediately entered, and found a Mahomedan sitting on his bedside, and his wife attending upon him. On introducing to him the subject of Christ as a Saviour, I found him disposed to listen, and, while praying with him, could hear him say Lord Jesus, which the Malays would consider impious. His wife also wept."

"July 20.—Waited on his Excellency the Governor, and obtained a subscription of five pounds from himself, and two pounds ten shillings from Lady Frances, to the Mission Fund."

"Sunday, July 21.—At Simon's Town, called upon the convicts and others as usual on my way to Wynberg for the evening service. I was much affected by the complaint of one of the poor convicts, on some questions being put to him as to the nature of repentance, &c. He replied, 'Na Mynheer, we have made no improvement since you were here before; the missionaries come so seldom; we cannot read, and there is no man to teach us, and my memory is so bad that the little I learn when you are here all goes away, and my mind becomes a barren waste.' 'But,' I replied, 'you must pray, and the Lord will help you.' 'Ja Mynheer,' he replied, 'but how can we pray? We are so ignorant we have no words; I see death is always near, and I am afraid to die in my ignorance; but what must I do?'"

"Sunday, October 13.—Cape Town: I found this a good day, but was especially rejoiced by a visit from a female who had been awakened while I was preaching on the preceding Sunday, and had since found peace to her troubled conscience."

"1834, March 4.—In the country, on Sunday afternoon, I preached to the slaves, and catechised them. They were much affected when I told them I did not expect

to visit them again at present. Many of them wept. After the service nearly the whole congregation came to see myself and Mrs. Cook; set off for Stellenbosch, at which place I was to preach at seven o'clock. The next morning I rode to Diana's. In her house I held service for the second time, and was greatly interested and profited; several of the people from Klip Fontein had walked eight or nine miles to meet me once more, and manifested the most genuine affection."

With the following extract from his Journal of a missionary's day's work (and it is not a solitary one) I shall conclude this chapter:

"Sunday, in the forenoon, at half-past nine, I performed divine service at Simon's Town, at half-past twelve, at the nearest convict station; at two, at Calts Bay; at three, at Musemberg; at half-past four, at Bushman Kraal; and at six, in English, at Wynberg, at which place I concluded my labours, and returned home to Cape Town."

CHAP. III.

MARRIAGE—DEPARTURE FROM CAPE TOWN TO GREAT NAMACQUALAND—GEOGRAPHY OF THE COUNTRY—EXTRACTS FROM HIS JOURNAL—DESCRIPTION OF THE JOURNEY—ARRIVAL AT NISBET BATH.

In the month of Jan., 1834, he was united in marriage to Miss Mary Frances Thornhill, in whom he found an affectionate wife, and an efficient helpmate and coadjutor in the work of the Mission to Great Namacqualand, to which he had previously engaged himself, and who survives to mourn his loss. It may be worth while to remark here, that it was at a missionary anniversary he received those impressions which led to his conversion; that it was at the special entreaty of a friend (quite unknown at the time to himself) that his appointment was changed from the West Indies to Africa, and the following are the circumstances which led to his location in Great Namacqualand. During his residence in the Cape Town circuit, he was preaching at one of the out-posts, when, during the prayers, a gentleman responded by a hearty amen. This attracted Mr. Cook's attention, and led him to speak to the person. A close intimacy was formed between Mr. Nisbet, the party in question, and the subject of this memoir. Subsequently, at a missionary meeting, held at the Cape, over which Mr. N. consented to preside, when reference being made to Namacqualand, Mr. Nisbet offered a large pecuniary contribution for the establishment of a mission there. When the want of a suitable person being feared, Mr. Cook immediately offered himself and was accepted.

Great Namacqualand, as it is usually called, is situated on the north of the Orange River, on the Western Coast of Africa, between 23° and 28° of south latitude; bounded on the east by an extensive sandy desert, called the Zahara, and on the north by the Damaras.

Nisbet Bath is situated about forty to sixty miles north of the Great Orange River from Cape Town, about 28° south latitude, and 16° east longitude. It is so named from a warm spring and the gentleman who, from his munificent offers of pecuniary assistance, originated the mission. It is in that part of the country where the missionary Mr. Threlfall met with a violent death from the natives while on an exploratory journey. In the year 1806 a settlement was formed here by the London Missionary Society, which had a promising appearance for some years, but the missionary was at length driven, and the premises burned by some marauders, since which it had been left to wild beasts and wilder men.

The following extracts from his journal contain details of his journey:

"1834, March 18.—We are now all hurry with preparations for our intended mission to Great Namacqualand. In reference to this journey, varied thoughts, exciting alternately painful and pleasurable emotions, exercise my mind. Sometimes humanity and natural affection break loose from the bonds in which they are generally held, and ramble at large among the endearing ties of old England; at another time my heart will turn to that union which I have enjoyed with the disciples of Christ in this place, and not unfrequently sinks at the prospect of the contingencies inseparable from the undertaking before me."

"25.—After a fatiguing day in preparations, we started on our journey a little before sunset, but from some trifling accidents we were not out of town before it became quite dark. (At a short distance from town were Mr. B. Shaw and some kind friends, who had conveyed Mrs. Cook in their carriage, waiting for our coming.) Here we partook of tea together, and after commending each other to the mercy of God, parted, and our wagon resumed its course by the clear light of the moon. We had travelled about an hour when we were surprised by a man on horseback, riding before our leader, and using threatening language to induce him to stop, in which object he succeeded. A little startled, I jumped from the wagon, and in a fearless tone demanded a reason for

such a proceeding. After a threatening movement, on coming nearer to me, he seemed to recollect himself, and addressing me in English, he said, 'I see you are an Englishman, and so am I. It is a mistake: I thought you had been the servants of a Dutch farmer injuring my salt pans by riding through them, which is frequently done.' After some further apologies and compliments, our formidable visiter withdrew. After travelling an hour longer, the sand becoming deep, it appeared that one of our wagons was much too heavy for the oxen, and soon mastered them, so that we were compelled to set both spans to it in order to get it to a suitable place to stop for the night."

"26.—This morning, after spending some hours in equalising our loads, we travelled more pleasantly. Proceeding for a short distance, we stopped for water at a place called Riel Vlae. Without anything remarkable, we reached Zwartland Kirk, at which place we spent the night and part of the following day. I called upon the resident Dutch clergyman, Mr. Maurier, who gave us a fowl and a little wine for the people."

"29.—In the evening we reached the house of Mr. Marrais, who treated us with hospitality and kindness. On the following day (Sunday) I held divine service twice. At this place we increased our strength by four fresh oxen. The nearest watering place from this being too far for one stage, we stopped here till the heat of the day was over. On Monday evening we started again, and travelled by night till we reached the water at Picket Bay. Here we purchased some fresh butter, milk, bread, &c. After further travelling, we came to Clip River, at which place we spent the night. When the people had taken their supper, I availed myself of the opportunity to exhort them to watchfulness, lest, being deprived of the means of grace and their usual religious society, they should suffer loss. In this part of our journey, my dear wife's state of health was a cause of considerable anxiety; but bowing my knees under the luminous canopy of the heavens, and obtaining the shadow of the Almighty's presence, my soul was greatly comforted."

"April 13.—Early on Sunday morning we came to

the first fountain after entering on the Karoo desert. There, after refreshing ourselves with a little sleep and food, we held divine service, which I felt to be a blessed occasion."

"14.—Came to Field-Cornet Niet Hond's, who showed us great kindness. In the evening we started again, and after travelling a short distance, met a party of the Kamies Berg people, which to us was an interesting occurrence."

"16.—Outspanned near Klas Kloètes, while the people from Kamies Berg were waiting about three hours. Further in the afternoon we resumed our journey, and joined them after spending the evening cheerfully together."

"17.—Proceeded again. About midday we met Mr. Edwards, who continued with us for awhile, and then rode forward home, leaving us to come on the following day."

"18.—We reached Kamies Berg station about twelve, a.m., amidst the cheers of the people."

"May 7.—Proceeded from the Kamies Berg station, in company with Mr. Edwards, for the purpose of visiting Great Namacqualand."

"8.—Passed Peter's Kloof after dinner; the road through it is the worst I ever remember seeing."

"9.—Our oxen have strayed towards Peter's Kloof, and we were detained at our sleeping place till after dinner. This rendered it necessary to dig for water. While our oxen and horses were drinking, great numbers of chamelions came creeping from the rocks apparently nearly dead with thirst and attracted by the water."

"11.—We spent this Sabbath at Wit Sand, and held divine service in the morning; and on the following morning, about three o'clock, proceeded on our way."

"12.—While travelling onward, about half-past five, a.m., our conductor thoughtlessly left the fore oxen, when they took a wrong path and upset the wagon. Through mercy neither Mr. Edwards nor myself, who were lying in the wagon, received any serious injury."

"13.—We are now stopping at the wierf, or cattle

place belonging to Englebrechts and Vanwyrk. Last night I conversed with the people on the fall and redemption of man, and this morning the whole party assembled together, when Mr. Edwards addressed them on the day of judgment and the necessity of being prepared for it. They are of bastard Dutch extraction, and are in general fine-looking people, but are awfully degraded, and their habits entirely heathen."

"17.—At the Great Orange River, at which we arrived yesterday after twenty-five hours' unceasing travelling. The river forms a delightful contrast to some of the scenery we had witnessed. It is a widely-extended stream, flowing here between barren and unshapely mountains; the most beautiful willows, loaded with rich foliage, are waving on its banks, while a great variety of shrubs help to form a thick and grateful shade; on the river are also found various kinds of wild fowls. Geese and ducks appear in great abundance."

"19.—Stopped, after a short stage, on the north side of the river. For the season the heat is excessive, but not more so here than at the river; and although we are approaching nearer the tropics, it is probable it will decrease, the ground continuing to rise. The situation of the river is about 29° south latitude, and 16° east longitude at the place where we crossed it. The appearance of the country is very discouraging, but our path is in some degree rendered more tolerable by the hope of doing good to the poor wanderers we sometimes meet with. Among these were an old man and his wife, of the Bundle Zwart tribe. The woman, it appeared, had been baptised by Mr. Albrecht, one of the London society's missionaries, who formerly laboured here. The old man, on being asked if he understood it, replied in the affirmative, adding, 'My tail is now bare of flesh, but now the missionary is come it will grow fat.' The subject he had heard treated upon was Jesus, the physician of sin-sick souls."

"20.—Sand Fountain. A young man has come to us, who states that Abram, the chief, is not at the Bath, and that we shall find nobody but the servants of David Bally. On inquiry, it appears that David Bally, who is

a man more enlightened than the people in general, is wealthy in cattle and cultivates a little ground for tobacco, pumpkins, &c. A large flight of partridges, peculiar to this region, passed over us a little after breakfast. About midday we were pleasingly surprised by the approach of Abram, the chief, and company with him, all mounted on oxen."

"22.—We are now at the Warm Bath, at which we arrived last night, at about eight o'clock. This appears to be the only place which is suitable for our purpose; hence it will probably be the scene of my future labours. Its greatest advantage is the abundance of water and wood which it contains. The river and the number of trees growing in its bed for many miles add greatly to the beauty of its scenery. On the whole, I think it not impossible that a permanent village may be established here. The people are greatly superior to any heathens I have seen. The chief is tall, not less than six feet, with a fine countenance, and is respectful and dignified in his manner."

"25.—At Abram's Kierf we find the people attentive to our instructions, especially the chief. His wife said, if it were not that Mrs. Cook is left behind in my absence, she would hold me by my feet so that I could not go away so soon."

"26.—In the morning, at one o'clock, we set off for the Bath, intending to measure our steps back to Kamies Berg as fast as we could. A second view convinces me that the way of God's providence is *to begin here*."

CHAP. IV.

LEAVES KAMIES BERG—SCARCITY OF WATER—FIRST SABBATH ON THE STATION—BUILDS HIS HOUSE—ENCOURAGING COMMENCEMENT OF SABBATH SCHOOL—DEPRADATORY HABITS OF THE NATIVES—SIGNS OF IMPROVEMENT.

"1834, July 1.—This morning we left Kamies Berg for the commencement of the Great Namacqua mission. The weather was remarkably fine, and in other respects divine providence seemed to smile favourably upon us. The difficulty of travelling over the Kamies Berg roads rendered it necessary to take a third wagon and eight additional oxen, forty in all, till we had passed over them. The first night we spent between Blacklay Kraal and the Kuil. The night was frosty and the wind piercingly cold, so that it was with difficulty we could keep ourselves warm. The hungry jackals howled for our sheep most hideously."

"3.—Went a short stage off the Kamies Berg, and then prepared Mr. Edwards's wagon to return on the following day."

"5.—Rather early in the afternoon arrived at Silver Fontien. Here we found orange and lemon trees loaded with fruit, and succeeded in obtaining a number of each, which we felt to be no little luxury in this thirsty land."

"9.—Very late we stopped to rest for the night. Here we providentially discovered water, through the glimmering of a light from a hut, otherwise we should have been in distress for want of it."

"11.—In the forenoon set off towards the Orange River. We travelled till nearly sunset, when our oxen seeming faint, we outspanned and rested for a time. We then proceeded again till past midnight, when weary and faint, we halted, still far distant from the river, or any other water, and nearly as far from anything which

the oxen could eat. Having made them fast, we lay down and slept."

"12.—About ten o'clock, a.m., reached the river. Here was plenty of water for the thirsty cattle, but scarcely so much food as was sufficient to keep them alive. We had intended to remain here till Sunday afternoon, but on account of the weakened state of our cattle we started again in the evening."

"13.—In the morning we held divine service, and I proposed holding our class meeting, as well as service in the evening, but the suffering state of the cattle, and the consequent danger of not being able to reach the end of our journey, we started again in the evening."

"14.—About eleven o'clock, a.m., arrived at Sand Fountain, the place at which we met Abram the chief on our first journey. So far all our cattle have come safely, with the exception of one young lamb, devoured by the jackals. Since we have been here our shepherd has shot five African partridges. They are smaller than what are found in England, or what I have seen in the colony, but evidently the same species. A number of wandering Namacquas are come to us, and one of them has just offered me some skins for barter."

"15.—Left Sand Fountain about two o'clock, p.m. The path till after sunset was very good, but afterwards became very heavy, where it lay in the bed of a river, in the first part of which our pack-wagon stuck fast, which gave us considerable labour by obliging us to unload before we could proceed. For an hour and a half it appeared as if our poor worn-out thirsty oxen must give up. However, through the good providence of God, we got safely through, and about eleven o'clock, p.m., we outspanned at the foot of a dangerous mountain till morning. Here there was better grazing for the cattle than what we had found for some time, but no water. For that we must rise early, and travel again. During this stage, a goat with two young kids was cruelly left in the path. I sent, and afterwards went myself, in quest of her, but in vain. The two young kids I caused to be killed to put a period to their sufferings from hunger."

"16.—We came to a fountain, about four hours from

the Warm Bath, and after waiting to refresh ourselves, and for the coming up of the drift cattle, we proceeded, and arrived about ten o'clock, p.m., at the place of our destination. On our way last evening we saw what in this country is called a wild cat, but it has far more of the appearance of the leopard; and on our coming to the spot where we intended to remain for the night, our fears for the safety of the cattle were aroused by the barking and howling of wild dogs, which are most ferocious and destructive creatures."

"20, Sunday.—*This is the first Sabbath we have spent on our new station.* We have not the people with us at present, nor do the means of subsistence encourage us to hope for many for some time. However, every evening since our arrival a few have attended our family worship, to whom I have read and explained the word of eternal life; and this evening a considerable number are seated among the stones and clay collected for building. We expected before this that the chief would have been here, but we have heard that the news of our arrival would not reach him before to-night."

The country being entirely heathen, and the station new, Mr. Cook and his excellent wife found no habitation to receive them. He and his assistants had now to commence to labour with their own hands in building for themselves a house to dwell in. Thus he observes:

"25.—This day, as well as several preceding days, my bones have been sore with manual labour, the situation of Mrs. Cook rendering it necessary to have a room ready in a month or so; and the scarcity of food makes it also important to do a little gardening."

"26.—To-day I have hung the bell by which the people are to be called together, and we begin to be regular in our religious services, but our prospects as regards the people living together at this place are not flattering."

"27.—Commenced a Sunday school, and was gratified by seeing the people very desirous to learn."

"28.—The chief has come to stay on the place, but has just been telling me that the food is all gone, and that he wishes to let the people work for me that they

may get a supply; but alas! this cannot be, for I have depended upon them for cattle to slaughter; and not being able to obtain what I expected, I fear there will shortly be a famine with me too. These circumstances have determined me to hold a meeting with them, for the purpose of explaining more fully the conditions on which I came to live among them."

"29.—The meeting last night seems to have had a favourable effect. In the evening held divine service, at which we had from thirty to forty persons present."

"30.—The example of David Bally (the individual before alluded to) seems to have aroused several others to come forward and assist us in the labour of building, &c., without asking food from me, which is a great change from taking it almost by force without work. Every new comer waits till our food is ready, and then, as a matter of course, helps himself. Hence, if I was not to adopt the unpleasant method of driving them by force, they would soon devour all, and thus reduce us to a level with themselves; and then they would allow us the privilege of hunting, or snatching from others, if within the chief's dominions, which is considered as a favour."

"31.—After service last evening, I gave notice, that if the people would do what they could in assisting at the building, I would give my own time and that of two of my people to hold a school in the afternoon, that they might not forget what they learned on Sundays. They consented, and the school was held, much to my satisfaction."

"August 1.—Our building is nearly ready for the roof; a little gardening has also been done, by planting Indian corn, pumpkins, and cuttings of fruit trees."

"3.—To-day I feel somewhat encouraged. The Lord seems to be present in our little congregation. Very serious attention on the part of the people prevails. Our regular plan for the services in future is Sunday morning school, after that public service, afternoon school again, and the day is concluded by another public service. On Monday, a meeting is held for instruction in temporal matters; Tuesday and Friday, divine service; and on Thursday afternoon, school."

"4.—Many of the people, with the chief, have left the station in quest of food, partly in compliance with my recommendation."

"6.—Some strangers arrived to-day. As usual, they come to me for food. One of the strangers lately come says he is hungry, and wants a piece of the beef which I have hanging against the wall. If he happens to sit at a distance from the fire when he is here, he orders our servant to bring him fire to light his pipe."

"11.—The cattle annoy us in the garden, and the people by asking of us temporal instead of spiritual food. I have asked one of our people to sell me a cow. His reply was, there are no cows with flesh on them, in consequence of the long drought. God, who hath promised, is faithful. Hitherto we have not only had a sufficiency of food, but many comforts. Last night, while discoursing on the parable of the wheat and the tares, I was much encouraged and strengthened. The people heard with unusual attention, and a divine unction seemed to attend the word. O that souls may be saved! How unhappy the thought that I should come at so much expense and labour; that so much should be anticipated by our friends, and nothing in reference to the salvation of souls should be accomplished."

I would here observe, that the usual method of communicating instruction to the Namacquas was by means of the Dutch language, which is generally understood by the natives of this part of Africa. In addition, the missionary makes use of a native, who interprets the Dutch into the native language to those who might not understand. The person now so employed is Peter Links, the brother of Jacob, who met a martyr's death in connexion with the lamented Threlfall, in this part of the country.

"19.—The last week, on the whole, has been encouraging. The manners and dispositions of the people evidently improve. In consequence of Peter's absence, I have had no interpreter, which has been a source of regret."

CHAP. V.

LASTING IMPRESSIONS OF THE WORD—OTHER INSTANCES OF GOOD—TROUBLESOME CONDUCT OF THE CHIEF—NATIVE RELIGIOUS EXPERIENCE—PROGRESS OF THE SCHOOL—CONFERENCE WITH THE NATIVES—INDOLENCE OF THE PEOPLE.

"August 22.—We have a room so far finished as to be able to go into it. This is a great comfort in Mrs. C.'s delicate situation. Advice has just come to the station of two men, belonging to a tribe called Great Death, having come to the cattle place of one of our people, and commenced killing and eating without permission. This is a tribe which Titus Africaaner, the noted marauder desolated. My advice is asked; but what can be done in such a case; the poor creatures have neither house nor food, and whither can we direct them, or how can we give them greater punishment than they are already the subjects of? To-day I have heard that camel-leopards are to be taken a little beyond us."

"30.—Left home, accompanied by the people who are assisting me, for the purpose of fetching wood from the Orange River, and to look at a piece of ground which is likely to be useful to us for agricultural purposes. On the journey for the first time I slept in the open air. The first night was rainy; notwithstanding, through the good providence of God, I received no injury."

"September 1.—Sunday. Our school has been better attended than on any former occasion. The old decayed was too small for us, and the greatest desire to learn is building manifested. Many strangers came to attend the services."

"2.—As I walked round this morning I saw a considerable number of the people collected together teaching others who had not been present what they had learned on the preceding day. Thus, they who have received a little, are freely giving that little."

4.—I have been employed during the forenoon in measuring off ground for gardens. The chief and four others have received theirs. The size allotted for each garden is about six hundred square yards, which can be well watered from the fountain."

"17.—On Sunday morning I was the subject of much heaviness of mind and much fear; but blessed be God, who always causeth his servants to triumph in Christ. In pursuing my duties my heart was greatly rejoiced by hearing that David Bally, who was present at the morning service, was deeply convinced of sin. In the evening I was enabled to make a simple declaration of Gospel truth with considerable enlargement of heart, and felt greatly encouraged to hope for the people. Within an easy half day's journey we have found very fine rushes, suited for thatching, which will be a great advantage to us, as there are not only enough for the present purpose, but as many as we shall need in future. The people far exceed my expectation in their notions of work and industry, and I am persuaded will soon change the barren appearance of their ground into that of a fruitful field."

In a letter to myself, he states that they had erected their dwelling and got into it. In describing it, he says, "We have two rooms on the ground floor, made by a division of matting, and a sleeping room on the next story." In reference to this dwelling, he states, in his journal Sept. 24, "This evening we narrowly escaped having our new building burned. I had just remarked that our house was finished, except it required a little polishing, when Peter Links came in to say that he had just extinguished a fire in the roof, occasioned by a spark from the kitchen fire. Thus, to save our little house, Providence kindly interfered. To have lost it would have been to us a heavy affliction."

"A woman has been to me this forenoon, saying that she and her family must leave this place in quest of food. This is painful. However, thanks be to God, another woman has been to tell me that she wishes to save her soul, and *be led as a little child.* To-day we jointly commenced building the garden wall."

"25.—David Bally states that a man this morning came to him in a starving condition; from which relation he went on to tell me that it was a thing of frequent occurrence for children to gain the mastery over their infirm parents, and turn them out to perish. This happens when there is scarcity of food; for, added he, 'we are a nation of dogs.' The strongest takes the food, while the weak are kept in awe. The chief has taken nearly all the people from the garden wall to make clothes for him, preparatory to a journey which he intends taking. I have endeavoured to show him the impropriety of this, as it is already late for planting the gardens, but he is very obstinate."

"26.—The chief, who for some days has been out of temper, seems disposed to give trouble. He appears to think I have nothing to do with temporal things, and, as he expresses it, am sent to preach before him. However, to-day we came to a full explanation; and seeing that I was determined to maintain what was necessary for the prosecution of my work, he submitted." Our people were busily employed at an early hour this morning in planting their gardens. Such a sight would be very interesting to the friends of missions. The thermometer stands in the shade at 84°, but in the sun, although but the first day of the second spring month, at 111°."

"October 8.—The air is exceedingly sultry, with sometimes a strong burning wind prevailing. We are, however, in expectation of rain, which appearances seem to portend. The zebras visited our fountain last night, and some visiters at the station hearing them, pursued and shot two of them. This was quite a joyful event. We hear that Titus Africaaner has lately passed at no great distance from us."

"17.—The heat to-day is excessive, so much so as to render an exposure to the sun intolerable. The thermometer, in the sun, rose to 118°."

"November 3.—Yesterday is to be gratefully remembered as the birthday of our first-born son and the delivery of my dear wife in this distant desert. The chief is still troublesome, showing a stupid ignorance and

neglect of spiritual things, and a constant craving after the loves and fishes, as well as after the respect attached to his station. The people greatly annoy us in the place where we cook our food, and even the house where we live; complaining, at the same time, of my not admitting them more freely to eat, and drink, and talk; and if occasion required, to sleep with us."

"5.—To-day a rumour is abroad that John Bally has been speaking injuriously of the chief. About ten, am., the chief came to me to ask tobacco, which I refused, telling him that to supply such things was not my object, but to teach them the way of salvation. That, he said, was true, but he thought if I had anything of which he was in want, he should obtain a part of it. I then showed to him why that was a rule on which I could not always act. Seeming satisfied with my reply, he said he wished to mention the conduct of John Bally. 'I wish,' said he, 'to have a meeting to examine and punish him.' I said, I thought the charge of no importance, but idle reports. He said he did not think so, and should not be satisfied unless he was examined, to which I refused to be any party, directing him to 'make talk' to the parties himself, which was the Christian way."

"10.—I hear that the chief has held a meeting, and sentenced David Bally, the father of the alleged offender, with his whole family, to leave his dominions. I sent for Abram, and inquired how it was that he had acted in a manner so strange. He replied, that he had only been asking some questions; and although he could make nothing clearly out, he had told David that he must leave his land. I expostulated with him on the injustice of such a sentence, and the injury it would do to religion, and finding him still obstinate, I told him I should write to the governor if he persisted in such treatment, when he immediately made all the concessions I required, and David was permitted to remain."

"26.—I am informed that the people have been making a fermented liquor, called honey beer, and drinking themselves into a state of intoxication."

"December 1.—Began a forenoon school, with which I was greatly interested. In the evening, our first three

catechumens met. David Bally said he had for some time had thoughts about serving God, but did not clearly see the way. He was always looking at himself instead of Jesus Christ, but he trusted he had now got right. He clearly saw there was no help but in Christ, and since that time he felt very differently from what he had previously done. Jantje Jagers said, 'When you first came, I felt a strong desire to serve God, but I feel less and less of that every day from the first; nevertheless I feel great pleasure in hearing, and it seems to quicken me for the time. In prayer I seem worse.' Trim, a female, said that she wished to serve God, and that she prayed for assistance, but felt the flesh was weak."

"4.—In the morning held the regular forenoon school, in which I felt much encouraged. Some of both children and adults can spell words of two syllables, and manifest an anxious desire to learn. Held divine service, which we now have every evening. To-day I have taken great pains to explain to a man in my employ what the duty of a servant, or hired labourer, is; after which I sent him to work in my garden, and requested him, while there, to take care that the goats did not come in and do damage. He replied, 'I must take the shoes I was going to make (namely, shoes for himself) and make them there.'"

"6.—Much tried by the attempts of the people to eat up our food."

"7.—During the morning service, which was thinly attended, some of the people were sleeping in their houses, others loitering about, while two of them were at our kitchen committing depredations amongst the food. In the services of the day, while presenting the simple truth of the Gospel, the power of God was evidently present. Oh! that God would make the Gospel powerful to their salvation, for they are groping in midnight darkness."

"8.—This morning I called a meeting of our principal people, when I proposed a regulation for the attendance of the children at the school; and spoke to them on their own attendance and that of the people at divine service on the Sabbath, and proposed to them, as they

wished to forward my object in coming amongst them, to mark those who were absent, and inquire the reason, and exhort them to attend. I also proposed and insisted that an end be put to the intrusions on our premises, by the appointment of persons for that purpose."

"11.—Our new regulations so far are attended with favourable results. This morning I rose early, and went to call on a man who, I understood, was living a short distance from us, and had not yet attended service. He said he had no person to manage his cattle, and therefore could not be absent from home. This I knew to be only an excuse, and he afterwards spoke more candidly, saying that he did not much believe in such things. This is the first acknowleged infidel I have met with in these parts."

"16.—The people are very trying to us by their indifference and carelessness. Some time ago one of the young men came to me naked and famished. After repeatedly endeavouring to send him away, I took him in and set him to work, and he now behaves in the most ungrateful manner. His work is to tend the sheep, which he frequently suffers to stray. I am trying to get another in his place, but such is their dislike to restraint, that though I offer to give them double the remuneration they can obtain in any other way, not one will undertake it; so that I am compelled to keep my unfaithful shepherd, and allow him to do as he likes; and what adds to the vexation, a number of young men will crowd round our food, and almost take it by force, complaining bitterly that they have nothing to eat."

"18.—This morning I had the mortification to find that our shepherd had lost a sheep and five lambs through neglect, and I have no remedy, for there is no other to be got. I am unwilling to give up, but these, with numberless other vexations, are very trying. I have had a long conversation with some of them on their indifference and neglect of us. I asked them if they were not aware that their being such a difficult people to deal with was partly the reason why they had been so long without a missionary, and that the society which had tried them before (the London society) had given them up? They replied that they had not behaved ill to the missionaries,

but that the first was much beloved by them, for he was gentle and kind, and appeared like a father. I inquired, 'Did he never send you away when you intruded in his dwelling to obtain his food?' 'No,' they replied, 'but always gave food to those who went.' In the afternoon I had another conversation with David Bally, who informed me that before they were visited by the first missionary, Mr. Albrecht, their condition was so deplorable that they ate the dead bodies of those who perished by famine; but that when he came, it being a favourable year for game, &c., he employed men to shoot for them; many camel-leopards were killed; and when this source failed, corn and cattle were purchased. Hence it would appear that he really supplied them with food. But when the latter, Mr. Ebner, came, he took a different course with them. In consequence they all forsook him, so that he was compelled to tend his cattle himself, not being able to obtain assistance. Of these missionaries, they called the one good the other bad; and on this rule I have lately had proof sufficient that they retain a disposition to act. In the evening, however, I had the largest congregation which I have seen for some time."

CHAP. VI.

DESPONDING FEELINGS OCCASIONED BY THE EXTREME DIFFICULTIES OF THE MISSION—REPEATED PLUNDER BY THE NATIVES—THE WORD POWERFUL—QUARRELS AMONGST THE NATIVES—ALTERCATION WITH THE CHIEF—ALARMING STATE OF THE MISSION—TERMS OF PEACE—THE RELIGIOUS SERVICES SUSPENDED—HEROIC CONDUCT OF A NATIVE CHRISTIAN.

"December 19.—This evening, on going to my garden, I found that the cattle had been forced into it from that belonging to the people, where they had been for the third time, although I have urged them to repair the fence. They have done much damage in my fine crop of Indian corn and pumpkins. All this has occurred through the pride and obstinacy of the chief, whom, for the sake of peace, I was obliged to let have his own way in the making of the fence. Thus, at present the Great Master, whom I serve, sees good to permit me to be tried. Sometimes the difficulties which beset the work make me almost conclude that I cannot succeed, and that the best way is to make my escape before greater difficulties come upon us, and more expense is incurred; but immortal souls are involved in the question, and therefore I dare not hastily decide. I find support and comfort in Him who suffered such contradiction of sinners, and trust he will direct me in every step which I take."

"20.—This morning I have called all the men together, and, after much talking, have induced them to repair the garden wall."

"22.—I find the cattle have again been in the garden, and the people seem disposed to give up making the fence, and I much doubt whether all our labour will not be lost. However, I have ordered two men to work the whole day at it on my own account. The circumstances

of our present position, especially with regard to the disposition of the people, are so trying, that I cannot forbear wishing myself away from them, notwithstanding I hear there is another family coming to join the settlement."

"23.—Having no one that I can depend upon, I rose early and rode after the wagon which had gone the previous evening for rushes to repair our temporary kitchen. The day was exeessively hot, and working in the sun so affected me, that for two or three hours I had difficulty either to move or speak. When the heat began to abate, I mounted my horse to return home, which was distant fourteen or sixteen miles, not knowing whether I could endure the motion of riding. Finding it gave me much pain, I bound a handkerchief round my head, and then with prayer that God would pity and help me, I remounted and felt much better, and before I reached home was free from pain. Thanks be to God, whose hand is not shortened, neither his ear heavy. At a late hour the people came home with the oxen only, saying they had broken the pole of the wagon, which is but a true specimen of the blunders the best people I have make."

"25.—While our friends in England are going to their places of worship, wrapped in warm clothing, we are panting under a burning sun, harassed with the local difficulty of the country, and still more by the awful wickedness of the people. Surely our Lord's prayer for his murderers would apply to this people—'Father, forgive them, for they know not what they do.' They steal the produce of the garden before it is of any value to them; and on counting my sheep to-day I found there were four, in addition to the former six, missing; ten gone in a few days, without any account. With this further discovery I assembled the people at the usual hour for divine service, but told them I should hold it no more, neither the school, till some one came forward to take care of my sheep."

"26.—David Bally has sent my sheep and goats with his, so that I shall be greatly relieved."

"31.—This morning we have received a great addition

to our numbers on the station. One of the parties before noticed, of which Zwartboy is the leader, has come with houses and cattle, and all thereto pertaining. Since my last determined stand, affairs on the whole have worn a much more favourable aspect. I do not expect the difficulties are all over, yet some are overcome, and there now seems a possibility of the station succeeding. May the great leader in this work grant it to be so."

"1835, January 2.—Our congregations are now as large as the temporary building will comfortably contain, and the same in connexion with the school."

"3.—Last evening, during an address on man's restoration by Jesus Christ, a poor woman was greatly affected, and retiring a little distance from us, she continued to utter cries of distress during the remainder of the service."

"4.—Sabbath-day. To-day our place of worship has been crowded, and considerable seriousness manifested. In the evening a woman was similarly affected with the one on Friday. Who can tell if God is about to show his great power among this disobedient and gainsaying people?"

"6.—A man, who has repeatedly visited the station, made his appearance to-day, begging for a shirt, on the condition of my requiring his assistance some other day. Not succeeding in that, he offered some goat skins, but wished me to give him credit till he could obtain them. Failing in this, he begged a piece of bread, and going into our kitchen, he persuaded the man at work to give him some sheep tail fat, which was preparing. Here, again, I pursued and drove him, with others who were implicated, from the kitchen. All this, they think, shows me to be a bad man, and unfit to be their missionary."

"8.—Having had several matters of a secular nature connected with the station to attend to, I have exposed myself too long in the sun, and exceeded my strength, and in consequence am suffering from sickness, and unable to attend to the other duties of the day. If I have not more efficient assistance, I shall not long be equal to the work at this place."

"11.—Sabbath-day. To-day I have felt considerably encouraged by the serious attention of the people to the truths of the Gospel."

"13.—In coming from school this morning, after I had gone into the house, an affray took place between two young men, one of whom had his head cut open and one arm severely bruised. This enraged the wounded man's friends, and led to the forming of a party, and would have brought on a general battle had not great exertion been used to prevent it. Notwithstanding, some severe bruises were received from the weapons with which the raging women were armed. Some of these we heard saying, 'Why did not you bring weapons which would do more execution?' And in answer to the question, 'What must be done with the missionary during these transactions?' one woman replied, 'Let him share the same fate with the others.'"

"14.—The people are assembled in groups, to talk over what passed yesterday, and to seek accusations against David Bally and his family; so that neither the school nor divine service attract much of their attention. This evening the chief returned from a six weeks' ramble, and was persuaded by the enemies of David Bally to take against him as usual, so that there remains no hope of obtaining justice or preserving life amongst them."

"15.—This morning I sent again for the chief, principally to speak to him on the subject of forming rules for order and justice in the community, but found him quite indisposed for anything useful either to himself or others. As soon as opportunity offered, he commenced raging against the Ballys, and insisted that they should go away before anything else was done. This was very painful to me, as it seemed impossible for me to stay if they were removed. However, all I could say availed nothing, for he abruptly left the house to show his displeasure. I sent a message after him, requesting he would return, as I had more to say to him. He replied it was now too hot, that he would wait till it was cool and then come. In the course of the morning I heard that David Bally, having learned the disposition of the chief, was sending away some of his children and grandchildren for safety. This opportunity I embraced of forwarding a letter to Mr. Edwards, at Kamies Berg, to send me some assistance, that I might get away, when I found that David had already, unknown to me, forwarded a verbal message,

expressing fears for my safety. In the evening the chief came again to hear what I would say to him. I informed him that it was now useless to talk about regulations, as I did not see that I could remain when those who assisted me were driven away. He still, however, persisted in sending the Ballys away, and otherwise behaved himself in a very unkind manner. This evening held divine service, to which I went for the first time with apprehensions that myself and interpreter might be murdered. The interpreter appeared much afraid, but after some conversation we decided that falling in our duty would be both safe and honourable, and therefore concluded to go. My interpreter suffered considerably from his fears, which were augmented by the people coming armed with sticks. I felt myself superior to fear, by the support of divine grace, and was enabled to speak with unusual liberty."

"16—This forenoon has been occupied in administering medicine and giving advice to the sick. Our house was crowded nearly all the time."

"17.—One well-disposed man named Ortman has recently come to our place. He is making efforts to get the chief into a better mind. At present, the only fruit of his labour is abuse. There are a few others who declare they will not join in opposing me and persecuting David Bally. One of these neutrals, happening to fall into the way of the chief, was greatly threatened by him. In the evening I sent for the chief to know if he had engaged an interpreter. The result of our conversation was such as led me to be silent in our present unprotected state. After dark, a number of the people assembled at the chief's house, and continued there until after midnight. There was considerable clamour, but the precise nature of their conversation I could not learn, but I heard one person several times repeat the word 'kowas,' which in their language signifies 'knife,' and which is with them a common instrument of revenge."

"18.—The Sabbath. This day has been spent without any public service, my interpreter not daring to be heard without the sanction of the chief, which could not be obtained, and the people who understand Dutch not daring to attend a service held exclusively for them. In

the evening, Ortman proposed to David Bally that he should present an ox to the chief, as the usual method of removing the chief's displeasure. I said if this was done as an acknowledgment of guilt, I would not consent to it, but if David (who did not think much of the value of an ox) thought proper, with a declaration that he did not give it as an acknowledgment of guilt, but for the sake of peace, because he required it, I had no objection."

"19.—After a fine ox had been presented to the chief, Jacob Bally was sent for, and asked if he was satisfied with the way in which his father had made peace; when he replied, 'For a time I am.' He was then asked if he was not afraid of the chief; and again he replied, 'No, I am not afraid, because I have done no wrong.' After this he inquired of the chief, as his father had done on presenting the ox, if we should not be allowed peaceably to hold the religious services; when the chief said, 'I cannot at present give an answer, but will consult with Ortman about it.'"

"20—We have heard nothing from the chief about the services, and no one will venture to attend till his permission has been obtained."

"21.—The people from whom the opposition has principally sprung, show a desire to be friendly."

"24.—The last two days have passed over without any public religious service, but I am thankful to find that there are some who inquire after them, and manifest a longing for the house of God. For these, however, nothing could be done but by conversation and family worship, and even this is an offence to the chief. The chief has expressed a wish to have the religious services resumed, but this can only be to still the clamour of some of the people and to save appearances, as he declares that he cannot at present find another interpreter. I find that a part of a sack of wheat has been taken from me, but I have no remedy or means of punishing the thief. A great part of this afternoon some poor women, belonging to a party which has come from a distant fountain to hear the Gospel, have been begging that I would hold service. I referred them to the chief as the cause of its discontinuance. After some entreaty the

chief came. He said, in answer to my inquiry, that he wished to have the services as usual; but, I asked, 'How is the interpreter to be protected?' He said that no one would now injure him. I again inquired, 'But what surety do you give that the interpreter shall not be injured, for you know that all those who were ringleaders in the riot the other day, and who advised that David Bally's family, with myself, should be murdered, are still without any punishment; nay, are encouraged by you to think they have done right, and are to-day the people most in favour with you; and further, I see that your daily practice is to oppress and injure those who, whether of your own people or bastards, are in any degree favourable to the mission, while all those about you, even your own servants, are constantly committing depredations.' The chief then replied, 'I thought that since I took the ox from David Bally all was made right. 'Yes,' I said, 'between you and him it may be so, but I am not at peace with either that unrighteous act, nor your conduct in general, and I feel it my duty, as your teacher, to bear testimony against you. On these grounds I shall no more depend upon you. My trust is in God, and to my own government I look for right.' To this the chief replied, that ever since I had taken the part of David Bally, he had been opposed to the Word and to me. All this is easily explained. Had I not been among them, he would, in case of an accusation brought against a person who had property, whether guilty or not, have taken a considerable share of it to himself."

"25.—This morning we held the service at the time we had been accustomed to hold the school. The people came unarmed, and in a peaceable manner, and having placed the interpreter at a tolerable distance from any of the people, and standing myself between them, we went through the duty without much apprehension of danger. In the afternoon we held the service again, and all went off peaceably. Notwithstanding all this, the chief declares his intention to pursue his old course, and secretly does everything he can to hinder me."

"27.—The chief appeared this morning at the garden, in his gorgeous robe, a plaid cloak, which I brought for

him as a present from the governor; and, after standing for some time to be admired by his poor subjects, he came to speak to me, but I merely spoke again and walked away. At breakfast time he came to our house, and asked for a piece of an old sack to mend his saddle. I asked him how he could think of requesting favours from me, while he openly declared himself my enemy, and an opposer of the Gospel, which I had come to preach to them. I said, 'You need not ask anything more from me till I have proof that you have changed your present conduct.' At this he became very angry, and said that I was continually offending him, and it seemed I was only come to tease and harden him. I replied that this was by no means the case, that I was come to live at peace with him, on the conditions proposed before I took up my residence with him, but that he had violated those conditions in almost every particular, 'And therefore,' said I, 'there will be no peace till you change, or I leave you.'"

"28.—In the afternoon I proposed having public service, but the interpreter refused to assist, unless the mind of the chief was first known; hence I sent for Ortman, the person who, at the risk of his life, has been trying to change the minds of the people in reference to the mission, and asked his opinion. This led to a discussion and inquiry, which superseded the service. In the course of this conversation, David Bally spoke to the following effect: 'That the preaching, which had been so sharp as to cut him off from his sins, had been too sharp for them, because they also were such wicked sinners, and they were offended at the missionary instead of their sins. But what will you do? If you kill the missionary you cannot alter the truth, neither would the missionary be persuaded to turn from it. You want to get me away, and I wish to go as soon as possible, but I will not go to leave the missionary in danger. As you treat him, so shall you treat me. If you kill him you shall kill me too.' Such language from the trembling lips of an old man, with whom they had been accustomed to live, could not fail to carry conviction to the most stupid."

CHAP. VII.

IMPROVED ASPECT OF THE MISSION—PROPOSAL TO ESTABLISH REGULATIONS FOR THE GOVERNMENT OF THE STATION—EXPLORATORY JOURNEY INTO THE INTERIOR—NOTICES OF THE SCENERY—A SABBATH IN THE WILDERNESS—DESCRIPTION OF THE PARTY—POLYGAMY AMONGST THE NATIVES.

"January 29.—I held divine service in the afternoon. Some of the people who saw my wagon in a state of preparation for travelling, inquired the meaning of it; at the same time expressing their suspicion that I was preparing to leave them, when J. Ortman, the most worthy Bundle Zwaart I have met with, remarked that it was scarcely necessary that I should leave them now that things were in a more tranquil state."

"February 7.—This day has been spent in reasoning with the people, in order to bring them to a better mind, and, praise God, it has not been labour in vain."

"8.—Sunday. The place in which we worship has been crowded, and the people have heard with marked attention."

"9.—Early in the morning the old man, who had been the cause of all the disturbance, was sent for, and during the time which elapsed before he came, we called together the other parties who had been foremost in aiding, and pointed out their guilt, and obtained from them humble acknowledgments. In the evening the old man came, when every one seemed too much convinced of his guilt to take his part, and he, after being reasoned with, fell on his knees and begged pardon."

"10.—This morning all is still, and the people, without exception, appear to try to regain the favour they have forfeited."

"16.—The ground is excessively dry and the grass so parched that the cattle can scarcely sustain existence. The extreme heat also greatly militates against the

sheep, many of which, without great care, will die or exhaustion. The chief and a number of the people are starting on a hunting excursion, and I feel some apprehension that they will pursue their old practices of marauding."

"24.—David Bally, vexed and discouraged by persecution, has at last given up, and with his numerous family and connexions has this morning started to leave us. I am glad that he seems to have doubts as to the propriety of the step he is taking."

"March 2.—This morning we recommenced our forenoon school, which had been discontinued since the late disturbances."

"9.—Yesterday, the Sabbath, our congregations at the regular services, as well as the number at the school, were much larger than on the preceding Sabbath. Some of the people who had left the station through the disturbances have returned, and our affairs assume a more promising appearance. To-day, on visiting the garden, I found the only ripe water melon taken, and my gardener being called upon to account for it, said that he had accidentally fallen and cut it with his spade, and he had judged it right to eat it."

"10.—The chief's eldest son has been at my house asking for a shirt, promising to pay for it when he is able. I told him he must agree to give a fixed price, and when informed what I wished to have, he appeared displeased and went away."

"12.—We have had quite a morning's work at harvesting our Indian corn. The people who assisted appeared greatly delighted with the new exercise, and astonished to see so large a quantity as half a wagon body full of the heads of corn. Some of the damaged heads I gave to the children, who eagerly devoured them. They are also glad to get a few of the stalks, which are juicy and very sweet, and they not unfrequently take away a part of what is given to the cattle. In the evening some of my sweet melons were stolen. For them to refrain from taking away anything eatable which they have once seen, appears almost impossible."

"15.—The day was so excessively hot as to render

exertion almost impossible; however, we attended to the regular services, and God was not unmindful of his promises. In the evening a group of children assembled of their own accord, and sang the chorus, 'Hallelujah, Amen,' which, although they knew not the meaning of the words, was very delightful to us in this land of darkness, where God has so long been forgotten. There was at the same time a group of adult persons assembled at our kitchen, conversing with Peter Links, to whom I requested Peter to interpret the meaning of the words sung by the children, which being done, they all joined in singing and prayer."

"17.—Our attention was required to a complaint made by a poor old man who was charged with damaging a flock of sheep placed under his care."

"18.—The male part of the people were called together to hear the proposed regulations for the government of the station, to which they assented, when nine of the most eligible of the people, with the chief, myself, and Peter Links, were appointed to superintend their administration. As a number of strangers who proposed to join us were about to leave on the following morning, I called the selected persons together in the afternoon, that they might fix a time when they would come to reside on the station, as also to afford me opportunity of giving them advice. I found, however, that for want of a proper understanding of the rules to which they had assented, they were raising many objections; but on my insisting on the necessity of braving difficulties for such ends as those I had proposed, and assuring them of my determination to assist them to the utmost of my power, they engaged to make a trial. In the evening I addressed them on the answer of Israel to Joshua, 24th chapter of Joshua, 16th to 24th verses."

"24.—Left the station on a journey further into the interior. The first night we spent on the barren sands, at a place called Abicus Kaby, or Dabby River. There we obtained water by digging in the sand."

"25.—Came to Kabies Ous, or Krans Fountain. The scenery here is interesting, and the soil deep and good. The river has recently been full from the thunder

rains, and the country adjacent wears the appearance of fruitfulness. At this place I noticed a singular kind of birds' house, and by climbing the tree I was enabled to examine it. The foundation was laid on a very thick branch, round which it was firmly bound by grass, &c. The structure seems a joint concern, serving for eight or ten pairs of birds. From these nests and other circumstances it appears they are very similar to, if not the very same genus with, the English sparrow. The Hottentot name for them, as near as I could translate it, is, 'injure us.' Just before we left the place our dogs caught a jackal, which the chief joyfully received, because of the value of its skin. The man who skinned it seemed disposed to eat the flesh, had not the people 'laughed him out of it.' "

"28.—Started in a northeast direction. In the course of the morning our dogs caught a small animal, the appearance of which is between an English fox and a jackal. The people stated that it is not uncommon, at the cry of this animal, for a lion to make his appearance; and if the animal be in the mouth of a dog or in the hand of a man, he will take it away without further injury if no resistance is made. Its flesh, which the chief and his friend ate as a great luxury, is very much like that of a hare. We came in the evening to the foot of a mountain, called by the natives 'uis,' or 'stone,' from the fact that the surface is strewed over with loose stones. Here we found a few people from whom we obtained, in exchange for a tinder box and a few beads, a sheep and a little milk; and took up our abode for the night, intending to spend the Sabbath with them."

"29.—Sunday. We held service in the forenoon, at which a good number of persons, who are scattered among the mountains, were present; and again in the evening, when the number attending was increased. My subject was Jesus, the saviour of sinners."

"30.—We spent the greater part of the day in ranging the mountains. Here is excellent pasturage, but we found no water. At the top of one of the mountains a very fine hare started, which a greyhound that was with me caught. After walking a considerable distance, we came

to some huts, from the inhabitants of which our people obtained each a good draught of milk. After wandering a little further, I returned to the huts and sang with the people a well-known Dutch hymn, and Peter Links having first prayed in the native language, I concluded by praying with them in Dutch. From thence we returned to the wagon; held service in the evening, and after singing a hymn and prayer in the morning, set off in an easterly direction. On the mountains we have just left there grows a kind of wild onion, which furnishes to the people an agreeable kind of food. Without meeting with anything more remarkable than a number of wild deer, and the footmarks of a whole troop of lions, which appeared to alarm our people, we came rather late in the evening to a place, at which there was no water, called by the natives Aam, or Cleft Mouth, and having made fast our sheep and cattle around us, and refreshing ourselves with food, we lay down for the night."

"April 1.—Started in a northerly direction. At the place where we stopped for the night we met with a bush loaded with berries, very agreeable to the taste. It was very amusing to see almost every person in our company with a lighted stick or bush on fire busy gathering and eating them at so late an hour."

"4.—We rose rather early and rode to a place called by the natives Harrium. The scenery here is very beautiful, and the soil much better than it generally is in this part of the world. The mountains, which bound the narrow flats through which we travel, are beautiful, and very fruitful. Almost without exception they have table tops. The flats are almost covered with underwood, with here and there a large spreading camel thorn tree, the appearance of which is very similar to an English oak. Finding a number of the natives in this part, we concluded to spend the Sabbath with them. In the evening I gave them a short address preparatory to the Sabbath."

"5.—The Sabbath. In the morning I read and explained a part of the 11th chapter of the Epistle to the Hebrews. In the afternoon Peter Links conducted a prayer meeting in the native language; and in the evening I explained and enforced Hebrews xi, 24th, 25th, 26th, and 27th verses, to a much larger congregation."

"6.—This morning I again called the people together, and explained more particularly the nature of saving faith."

"8.—Having spent the night unmolested, we rose early and started towards the water we were next to arrive at, but shortly before reaching it, we found a very difficult and dangerous path; and on our people informing me, that as we advanced we should find it still worse, I was in doubt what to do. Being extremely unwilling to return without accomplishing my object, which was to see a part called by the natives Bak River, I borrowed four of the people's oxen, and taking with me Peter Links and two guides, proceeded on ox back, leaving the wagon with Mrs. Cook and the others of our party."

"9.—About four o'clock, a.m., we set off, well mounted, each carrying a loaded gun for protection against the lions. In the morning our path lay through a ravine, bounded on each side by unshapely rocks, with here and there a lake of water against the face of them. Further on we passed a curiously-arranged grave. It was fenced round by stones from eight to ten feet long, set with the points in the ground. Within was a large quantity of bones, which I learned were those of the cattle possessed by the deceased person during his life time. This was done, our guides stated, in conformity with a custom of throwing all bones of the cattle as they were slaughtered on the deceased owner's grave. A little before reaching the river, we saw a flight of locusts. We reached the river at four, p.m., after a ride of twelve hours. Finding a fine lake of water and excellent grass, we turned our oxen loose to graze, and sat down to take some food. After an interval of rest, we set off, on foot, driving the oxen before us in the course of the river for nearly an hour, during which time we passed two or three lakes, similar to English fish ponds, which we are told never dry up, but the soil by no means suited our purpose. We now returned on the path on which we had come, intending to retrace our steps to the wagon, but night coming upon us very suddenly, we had great difficulty in finding our way. At length we found the path, and after the most fatiguing ride I ever endured, we reached the wagon at five, a.m., the next morning."

"10.—Having slept several hours, and feeling myself refreshed, I conducted family worship, and arranged for our return to the station in the cool of the evening. The way by which we returned was much better than the one along which we came; nevertheless, it cost us considerable labour in removing stones. The evening being beautifully moonlight, we travelled till late, and again rising early the following morning, we reached Zwaart Water about nine, a.m. At this place we found the number of the people considerably augmented from the time we passed by them before; and, besides those who had brought their houses, some persons who were on travel had contrived to meet us, so that we had a tolerable congregation, with whom we spent Saturday and the Sabbath."

"13.—From the last place our course was west, intending to go to Kosicus, but finding it a little out of our way, we bore to the south, and came to a place called by the natives Kabies. Here we found a number of the people, who had left the station to bring their cattle to the grass and to obtain food for themselves."

"17.—Having spent the night on the wet sand, we proceeded gently onward, and reached the station about midday. We found that the two natives left in charge had taken the greatest care, and kept everything in the best order; but the most gratifying circumstance is, that the rain has fallen finely, so that we have now a prospect of getting the people together again."

It may be interesting here to remark, that this was one of a series of exploratory journeys taken for the purpose of forwarding the objects of the mission.

The following extracts from a letter written to myself about this time will explain the objects and manner of performing these journeys. He says:

"During the summer months the weather was extremely hot, which brought on such lassitude and weakness, that we almost despaired of being able to remain at our post; but the heat having abated, and the rains having fallen to the north, in which direction the greater number of our people were lying with their cattle, we took advantage of these favourable circumstances, and

set off, for the double purpose of visiting the wanderers and informing ourselves of the resources of that part of the country. And such were the effects of the change of air and scenery, &c., that both ourselves and our little boy returned greatly improved in health, and our minds encouraged in reference to the great work. During nearly a month, which we occupied in our tour, we saw no traces of cultivation; but in one part especially we observed great natural beauty and fertility, and numbers of fine fat cattle. The people appeared to be well disposed, and showed every kindness which savages are capable of, at the same time calling me their missionary, and promising to come to the station as soon as circumstances would permit. You would have been highly amused to have seen us, with our twelve oxen, and wagon fitted up as a sleeping room, with many household conveniences, and a tent which we erected when we came to a halting place. In front of us travelled the chief, with a number of able-bodied friends mounted on oxen; behind us the cows, to supply us with milk, and sheep to slaughter for food. When we stopped for the night, if the part of the country happened to be dangerous, our oxen were fastened by their heads to the yokes, and with the sheep arranged in the best manner for safety. Our fire was kindled in a place as much sheltered from the wind as could be found. As soon as this was done, I had to be busy in hastening the boiling of the tea-kettle, spreading a cloth on the ground, setting out tea things, cooking a steak, &c., in which my movements were quickened by Mrs. Cook complaining of thirst and faintness; and, after the people had regaled themselves with a large pot of soup and boiled mutton, with a little bread, we committed ourselves to the care of our Great Preserver by singing and prayer, and then slept soundly till morning."

In the same letter he also states, "We have built a part of what we intend for a smiths and carpenters' shop; have set up our bellows, forge, &c. We have also made a sawpit; and Peter, with one of the natives, assisted by myself, are fitting up and setting the saw, &c., to work. They work tolerably well, and are at present sawing

wood for the ceiling of our sitting-room, which we are building, together with a dairy; and before this work is completed we must procure reeds from the Orange River, and spars, to finish the roof, for which we shall go with a wagon. Having cut the reeds, we wait till they dry, occupying the interval in holding religious services with the people living on the spot. On this journey, which is nearly two days from us, I shall sleep on the ground, wrapped in a sheep skin. Hence, you will perceive I have a hard life of it, but nevertheless so happy a one that I would not exchange it for any situation in the world."

"April 21.—I heard that an old man had been left on the place in charge of the gardens, with no other food than the privilege of plucking the green pumpkins would afford. This is the manner of treating servants. A poor old woman, too, left by the chief's wife because it was not convenient to take her, had joined the old man in his wretchedness, and they were both nearly pined to death. In course of conversation on this subject, I was informed that amongst them sometimes was practised the horrid cruelty of placing infirm old persons in a secluded place, leaving a portion of food and water and deserting them."

"24.—A large flock of eastern locusts have passed over us. Surely this plague will not be permitted to blast our hopes of being allowed to live together."

"29.—We have this day been employed in throwing down a hill and raising a valley, as well as making some 'rough places plain,' by breaking some rocks which rose above the surface, that we might have a good and direct road to our gardens."

"30.—About midday another frightful swarm of locusts passed over us. They filled the air in each direction, as far as could be seen, like a cloud, and where they settled, paved the ground. Our dogs eagerly caught and eat them. I heard, also, that several of the people had followed them to their resting place, and filled sacks of them for food."

"May 8.—I was informed that nearly all the adult male persons were intending to leave the station, on journeys, in different directions, but on expostulating

with them on the impropriety of leaving me alone, I succeeded in keeping a part of them until the others should return. In the evening I conducted our usual service in the best way I could with a native interpreter."

"9.—I learned that the person most impatient, and who was yielded to as one of the first who should be allowed liberty to leave the station, was going to visit a second living wife. This discovery led to a long discussion, and I trust will, in the end, prove beneficial to himself and others alike implicated."

"10.—The person before-mentioned as implicated in polygamy being the only one in any degree capable, I insisted upon his interpreting, while I explained and enforced the four first verses of the thirty-sixth Psalm."

CHAP. VIII.

TREATMENT OF MARAUDERS—PROGRESS OF RELIGION IN THE MIDST OF TRIAL—THE WORD POWERFUL—INCIPIENT CIVILIZATION—THE CHIEF'S WIFE CONVINCED OF SIN—FAITHFUL DEALING WITH THE CHIEF—THE SCHOOL FLOURISHING—ADMINISTRATION OF THE SACRAMENT—GROWING KINDNESS AND HOSPITALITY OF THE NATIVES—DISCIPLINE IN THE CHURCH.

"May 11.—It was made known to me that three men, of the marauding tribes in the neighbourhood of the Fish River, were come to the station, and that a drove of their stolen cattle were following them. Upon this I conferred with the chief and some of the people, some of whom I found involved with them in debt, the chief especially, for a gun. Having arranged our proceedings, I directed Abram to pay for the gun, and called a meeting. I sent for the strangers, to whom I required the chief to make a positive declaration of his intention to deal with them no more; also to discharge them from entering the country again till they had given up their marauding practices, to which he consented, and they were ordered to return with their cattle early the following morning."

"12.—I perceive that the people are not pleased with the part I have acted in reference to these visiters."

"25.—I hear that some of the principal people, in compliance with my request, are coming to the station. Those at present on the station are partly living on bastard and proper jackals. To eat the latter is as bad as to eat a dog. It is reported that not long ago one of the people's children, lying at some distance from this place, crept out in the evening, and not being sought after, was missing till the following morning, when it was found that the jackals, having dragged it out of a bush, had devoured it, but even this would not deter the parents from eating in their turn indifferently all the jackals

they could catch. Indeed, every kind of animal, from the lion to the smallest quadruped found, is eaten by them."

"June 10.—I have been engaged in measuring out gardens, and am encouraged to hope, that with the number of gardens we can obtain, and the ground which can be cultivated at the nearest fountains, together with the supplies from the colony, we shall, by the blessing of God, have a prosperous station."

"15.—We are again favoured with fine rains, which are an incalculable blessing in this dry and barren land. One of the people has planted a piece of wheat, and the chief is preparing a piece of ground for the same purpose."

"20.—In the afternoon the people arrived from the Kamies Berg station, bringing Peter Links's family, &c. They have had a most disastrous journey of a month long, during which time they lost their oxen frequently, and on one occasion for six days. A tiger bit, in one night, twenty-four out of eighty-eight sheep, in consequence of which they died."

"July 5.—We had a good attendance at the services, the people having come to the institution during the last week in considerable numbers. Their desire for the truth gradually improves, and it is evident that the unpleasant occurrences which are past have removed obstacles to the final success of the work of God."

"6.—It is reported that the Fish River marauders intend to attack us, because their traffic amongst us is opposed; but I believe the known friends which I have at my call will keep them in awe; *but let what will come, the Lord reigneth.*"

"7.—A considerable number of people have arrived at the station, bringing their families, cattle, houses, &c., and I hope they are well disposed."

"10.—We are again favoured with fine rain, and our temporal circumstances promise to be much better than last year."

"20.—Yesterday, in the morning, although afraid of a renewal of rheumatism in my face, I could not withstand meeting the people in the temporary chapel. The con-

gregation was one of the most interesting and attentive I remember to have seen; and although I realised the pain I expected, the pleasure I felt more than counterbalanced it."

"27.—Yesterday I remarked the good order and apparent improvement in the disposition of the people. Surely the set time to favour us is now come. This morning I left home, and, with three men, was employed till sunset in seeking out and cutting timber for our building. It has been a laborious day, nevertheless I have felt my soul engaged with God and very happy."

"29.—This day the carcases of a zebra and two foals, which were shot yesterday, were brought to the station, and caused great rejoicing."

"August 2.—This has been an interesting day. In the morning, at our prayer-meeting, the place was full, and a gracious influence attended the morning and evening preaching. My heart was greatly enlarged, and my tongue loosened to declare the forcible truths of the Gospel. The people listened with profound attention."

"3.—We are very busy with fencing in gardens, building, &c. This morning I have measured out four gardens, and formed lines for the wall-fence, which they have began to build. This done, I commenced the carpenter's work, which is my department principally in our buildings."

"6.—In the evening a full-grown zebra, which the people had wounded with a spear, was driven to the place and slaughtered for food."

"10.—Yesterday was unfavourable for the people, who have but little clothing, consequently the congregations were rather smaller than usual, but the people heard with marked attention, and my soul greatly rejoiced in the prospect of approaching success and an abundant harvest from the seed sown."

"14.—We are very busy with building, &c. Now, also, is the time for gardening, with which everybody is engaged; so that with the various duties of the station, together with the manual labour I feel it my duty to perform, I find all my powers of body and mind taxed to a degree which robs me of spiritual enjoyment, and

injures my health, but I trust and pray that as my object is the glory of God, so his grace may be sufficient for me. I am encouraged by hearing that the chief's wife is seriously concerned about her soul, and is willing to do anything she can to please the Lord and to obtain pardon for her sins."

"27.—After being variously engaged at masons' and carpentering work during the early part of the morning, I availed myself of the opportunity of catching our horses, and, with Mrs. Cook, started to look at some rushes for thatching the house, and from thence to Lury's Fountain, where we spoke to the people, as the difficulty arising from a partial knowledge of our different languages admitted, and from thence the surrounding country, decorated with flowers of various hues, presented a pleasing contrast to the desert appearances of last year. Here, whilst we climbed the rugged rocks and waded through the sandy valleys, our hearts rejoiced in the prospects of future usefulness."

"Sept. 7.—In the evening I met the class of catechumens, and was much encouraged by their state of mind."

"13.—Monday. Two persons have been added to our class of catechumens, and appearances encourage me to hope that the Saviour is drawing others. It is highly interesting to see these poor wanderers, who are collected together building garden walls, carrying manure, and cultivating corn and vegetables."

"18.—The chief makes a party with those who are nonsuited about their dogs, and opposes the rules and regulations of the station, so as to make himself very disagreeable: On learning his conduct, I sent for him, when a number of people suspecting the cause, soon gathered round. However, having spoken to him before in private to no effect, and he having made his opposition public, I had no objection to the people hearing the conference. The chief charged me with unwarrantable severity, but I showed that I had done no more than insist upon proper attention to the regulations made by himself and the people. On my part I charged him with breaking the rules ordained as the condition of my remaining with them after the late rupture. This charge

he endeavoured to evade, but finding that I was determined to expose and reprove him for his repeated breaches of faith, he became angry."

"20.—In the morning, at the early prayer-meeting, the place was quite full, and many had the appearances of devout worshippers."

"27.—Our morning prayer-meeting was well attended, and the power of God rested upon the people. At the after services many of the people were absent, amongst whom was the chief, who had gone for the purpose of cutting wood."

"28.—The people are very busy planting their gardens."

"29.—I discovered that the mice, which are very numerous, were destroying our promising little crops of wheat."

"October 2.—After toiling hard all the day at manual labour, in hope of raising some food for myself and people, I preached in the evening, and felt it refreshing to my soul."

"4.—In the morning I arose sore in my limbs from hard toil the preceding day, and conducted the prayer-meeting. At the forenoon service, while making some observations on the subject I had twice before brought before them, a poor woman was so affected as to lose all self-possession, and appeared like a person distracted. In the evening I explained to them Isaiah xxviii, 1."

"5.—The people are extremely short of food, but it is satisfactory to observe that their conduct, under these circumstances, is improved. They have gained some idea of the rights of private property."

"7.—The chief came to our house, and, after some conversation, he asked me to give him a hat. I replied, 'That is a request which you should not make after receiving so liberal a present from the governor, as well as having a handsome annuity to depend upon, but you can purchase one. If I give away it must be to the destitute.' I then described to him the manners and customs of civilised society, observing, that as it was unnecessary for him to beg, so it was degrading to his character and station."

"9.—I spoke to one of our principal persons about our supply of water for the gardens this year, remarking that I hoped we should do well; when he replied by referring to the wayward conduct of the chief during the preceding season, but, I said, there was no doubt he had seen his folly, and would do better. 'No,' said he, 'it will be a long time before he alters for the better.'"

"12.—I sent for the chief to complain of his neglect of my advice and his opposition to the measures for the prosperity of the station. He appeared disposed to be humble, but in reference to all the means I may bring to bear upon him, he is a hopeless character, and like Alexander, the coppersmith, in his conduct towards Paul, he does me much evil. May the Lord have mercy upon him and change his heart."

"19.—A small portion of the afternoon, as is usual, was spent in the cultivation and irrigation of the gardens, and in the evening I met the class of catechumens, one of whom professed to have obtained the forgiveness of sins, and all appeared in a prosperous state. There was also the encouraging circumstance of an addition to the number."

"20.—I was fully occupied till breakfast time in the business of the people and our own family, such as providing meat and vegetables, serving out rations, supplying articles in exchange to the people, and withal giving a little attention to the management of our flocks and herds. In this department I have obtained a native servant, who is all I desire; but a regenerated Christian, after breakfast, attended the school, in which there are now about 110 children and a few adult persons. It is at present managed by one of the natives, who was taught to read by Mr. Albrecht. I occasionally attend to catechise the children and to hear the teachers and others read."

"21.—Left home about two, p.m., to ride to the Great River after our wagon. Having started too late, the darkness of the night closed upon us long before we reached our journey's end; the consequence was, we took a wrong path, and found ourselves in the wrong part of the bed of the river; and owing to the darkness

and the pathless and dangerous waste which lay between us and the wagon, I thought seriously of managing in the best way we could for the night, by making a fire, to preserve us from the chilly air, and waiting for the morning, but having neither arms for defence, nor clothes to preserve us from the cold, we endeavoured to extricate ourselves, and by exposing ourselves to some danger and difficulty, reached the desired spot about ten, p.m., and found my valuable assistant, Peter Links, conducting divine worship,—a circumstance so interesting as to cause me to forget all the unpleasantness of the journey. After relating our adventures over a cup of tea and a little broiled mutton without bread, I committed myself to God, and lay down under the shade of a tree, and slept tolerably till morning, when I was awoke rather early by the chattering of wild fowls and the merry notes of a variety of small birds,—a delightful contrast to the deathlike stillness of those creatures at our station. After attending to the object of our visit, in procuring wood and reeds for our buildings, I dined off broiled mutton, without bread, vegetables, or seasoning. In the evening we had divine service, during which a man retired from the congregation to the bush, and continued for a length of time in earnest prayer. Thus, while we are doing the temporal work connected with our station, the Lord uses us for the good of souls."

"23.—Having secured what we came for, I arranged for a party to stay and cultivate a piece of land, during which time Peter was to hold daily worship with the people. I rose very early, and two hours before daylight began my journey home, which we reached about ten, a.m."

"31.—In the morning I had a conversation with a man named Zwaart Caffer, who said he was not without deep convictions of the truth of what he from time to time had heard at our services, but that he had not the feeling he thought necessary before he could give his name amongst the catechumens. He said that some time before he was impelled by a strong desire to go to the meeting, but after arriving at the house twice, he abandoned his purpose. Sometimes he said he had gone

into secret to pray, and on using the name of Jesus his heart became 'cross,' (that is, bitter or broken;) and because he would not be seen to weep he ceased to call on the name of Jesus. On another occasion he commenced instructing his daughter to pray; but the same cross feeling prevailed, and he was obliged to leave her."

"November 1.—This was a day of great good. At the forenoon service I spoke from Isaiah liii, 10. During the service the chief's wife, in the presence of her lord, was so affected that her whole frame was convulsed; and the same effect manifested itself in another person of the congregation, and though not in the same degree, a gracious influence was visible on all present. At the conclusion of this service I administered the sacrament of the Lord's Supper, at which the same gracious feeling was experienced as at the former service. In the evening I spoke to them from the same subject as in the morning; after which, with the assistance of two Kamies Berg friends, who were present, we held a prayer-meeting."

"3.—In the morning we held a meeting to examine the candidates for baptism and matrimony. In the evening eight persons were solemnly baptised."

"9.—Our services yesterday were attended with the same melting influence remarked on the preceding Sabbath. Several strangers were present."

"18.—Conducted for the second time the Wednesday catechising meeting for children and young persons, when some adult persons also joined in the exercises with great pleasure."

"22.—After an address upon the subject of Phillip's preaching to and baptising the eunuch, I baptised eleven children and five young women. The whole of them being the children of persons recently baptised."

"30.—Heard that the chief had been intoxicated, and in that state had gone to work in his garden upon the Sabbath-day. I sent for him and spoke sharply of his conduct. He went off in anger, but soon after showed signs of regret."

"Dec. 1.—Two of our principal people tell me they wish to assist in building the various offices for the mission, but dare not because of the jealousy of the chief."

"4.—The people suffer their kids to go about without watchers, and consequently they spoil the gardens. I have caught some in my garden, and brought them home, retaining them until the damage has been paid, according to our regulations. Amongst these kids were some belonging to the chief, who, up to this period, has expressed his determination to do nothing which is contrary to his own proposals and wishes. Now that I had the opportunity, I determined to bring him to submit to law. A number of the people, including the chief, were called together, and I stated my determination to have the rules (mutually agreed upon) kept inviolate, adding, 'I do not now say I will leave the country if you do not submit, but that all persons, whatever may be their pretensions, not choosing thus to regulate their conduct, must quit the station.'"

"5.—The chief and others have agreed to pay the damage I required for the kids, and to take care of them for the future."

"8.—A very gracious influence attended our evening service, and I feel confident there will be great good done."

"11.—A poor man has just come to me, saying, 'I have brought my son, who is quite deaf. Help me if you can, for I am sore distressed.' To this affecting request I replied, 'Jesus Christ, while upon earth, wrought miracles in such cases, but I have no such power. I can, however, use such means as are likely to do good, and ask God's blessing.'"

"13.—At the morning prayer-meeting our place was very full. At the service which succeeded it I felt much affected while speaking to the people on our Lord's parting conversation with his disciples, and felt it a gracious season while administering the holy sacrament of the Lord's Supper."

"26.—Set off, with three natives, to ride to the Orange River, for the purpose of holding religious services with the people. The fatigue of the journey and some disappointments caused me for a moment, while stretched on the sand, to feel like a hopeless wanderer in the wilderness; but, thanks be to God, there were other

things which cheered my heart. On arriving at the spot where I intended to stay during my visit, I was agreeably surprised to find a temporary house erected, capable of holding sixty persons; and considering the nature of the materials, which were reeds and stakes, it was executed in a manner which did great credit to the director of the work, namely, Jacob, the man who, on my former visit, retired to the bush to pray. A person was placed at the door to introduce me into the house, and in the evening a good quantity of milk was sent me."

"27.—Being the Sabbath, we held service rather early, and had a congregation which filled the new room tolerably. A little before midday the people were again assembled. After service the kind old woman who sent me the milk sent a mat for me to repose on. These things show a disposition almost unknown in these parts, and raised in me the most delightful anticipations of future good."

"1836, January 4.—Yesterday some discouraging circumstances transpired. Several of the baptised persons not conducting themselves consistently, and the chief's wife behaving very improperly, but, blessed be God, I know the Gospel will triumph. This evening I have been giving tickets and notes on trial to such as are going on well. The chief's wife, with another female, I thought proper to distinguish as examples, by keeping them back for three months."

"5.—This morning I was much interested with my visit to the school. There are now about 150 scholars, some of whom read tolerably well. Peter's two boys and two others are learning to write, and this afternoon Mrs. Cook will begin a female writing class."

"7.—There is at present an effort making among the baser sort to disturb the minds of those who wish to do right and behave well. I am doing what I can to encourage those who are rightly disposed, but my trust is in Him who only can make the means used beneficial."

"21.—I was encouraged by hearing one of the children, under a course of special instruction, repeat several passages of Scripture with tolerable correctness."

"25.—Amongst several persons who visited us to ask

for assistance, was a youth, about 17 years of age, who had come for medicine some days since. Upon being asked what he wanted, he replied, with the question, 'How do persons feel when they have received the love of God into their hearts?' I endeavoured to answer this question by showing him first the sorrow and heaviness occasioned by a sense of sin, and the joy, and peace, and love by which it is succeeded when we feel Christ, that hath loved us. It was evident that he was under the gracious influence of the Holy Spirit."

"February 15.—The present is a trying season of the year. Food is scarce, and while some are partially suffering want, others are stealing the little found in their neighbours' gardens. Three persons are now undergoing judicial punishment for these and other offences. Notwithstanding, our circumstances as well as our prospects are better than they were last year at this time, and the religious services of yesterday far from discouraging."

"20.—After setting off some people with pack oxen to the river, I followed on horseback. On reaching the first outpost I found the people stopping. I ordered them to pack and proceed; after which I continued my journey towards a fountain in the mountains. The sun was now so excessively hot as to warm the water in my pocket bottle; and what would have been the effect to myself I know not, had I not found near the fountain 'the shadow of a great rock.' Having instinctively laid myself down, with my head on a large stone for a pillow, I was reminded of Jacob at Bethel, when on his way to Padan Aram. Like him I proved that God was there by happy experience. Having remained long in this retreat, on account of the insupportable heat, we did not reach the river till late. Having refreshed myself with a little tea, I prepared my mat and blanket in the new house, and slept without difficulty till morning."

CHAP. IX.

IMPROVING STATE OF THE MISSION—ABUNDANT SUPPLY OF FOOD—APPOINTMENT OF AN ADDITIONAL MISSIONARY—RECEIVES A LETTER FROM A BROTHER OF TITUS AFRICAANER—HAPPY DEATH OF A NATIVE CONVERT.

"February 21.—Sunday was a happy day. There were but few at the service, but they were serious and attentive. The children also manifested much pleasure in learning to read. One young woman I found, who can spell words of two syllables, who was instructed by Mr. Moffat."

"22.—After a night spent rather unpleasantly, in consequence of the rain beating through the roof under which I slept, I arose at the first dawn, and called the people to collect the cattle, pack the corn, and set off to the station. During these operations, Jacob, who was busy assisting, remarked, 'Dalsmaakt myn als of ik zal acter na loop.' 'I think I shall shortly follow to the station.' 'Mynheer Komddat schynt my als of ik de Duibels Kaross afset.' 'When you come it appears to me that I put the devil's mantle off.'"

"27.—I had a conversation with a person named Jacob, from whom I learned some particulars in reference to the late mission station at the Mountain of Peace. It appears that the father of the present Titus Africaaner was baptised, and remained steadfast to the end. Two of his sons were also baptised, one of whom, with the father, has gone to the world of spirits. The names of the two sons were Jagel and Hendrick, the latter of whom is now living amongst the marauders between this and the Damara country; but it is said he only lives amongst them from necessity, and does not sanction their practices. The son, Titus, now the scourge of this country, did not receive baptism. It is he that appears to have brought the Namacqua tribes into the mur-

derous practice of making inroads upon the Damaras, and robbing them of their cattle, and so by reducing them to starvation to induce them to join his party."

"March 7.—This morning a man came to say that he wished to be friendly, and unite with us at the station, but that he was prevented by a consciousness of his past guilty conduct. In the afternoon he came again, and said he intended to go and bring his family and effects, to reside with us. In the course of this day I heard of two women who were much affected at the services of yesterday. They belong to Ombral's tribe, and they speak of their intention to do what they can to induce their chief and people to unite with us, for, says one of them, (alluding to the religious services,) 'the Bundle Zwaarts are a happy people.' In the evening the party, to whom the man belongs, who is expected to bring his family to the station, came to pay the usual mark of respect before proceeding on their journey. One of them, whose countenance was no recommendation to him, on coming within the precincts of our door, was agitated to a degree which nearly deprived him of self-possession."

"12.—The chief has returned home before he was expected. He assigns, as his reason, 'that a report reached him that I had quarrelled with his wife, and driven her from the station. I was informed that he assembled a number of men to come and take vengeance. His soldiers being either less credulous, or more favourable to the Gospel than himself, they nearly all dispersed, and left him to come with only a few. How malicious is the great adversary!"

"21.—Our servants have been stealing our property, and distributing it among the people, and a few of the poor baptised natives are caught in the snare."

"April 8.—This morning, while the horses were at hand, I took the opportunity of riding with a man who was going to seek some lost cows. Hoping to have an opportunity of seeing some of our straggling people, I wished also to observe the effect of the late heavy rain. After riding some distance, we were overtaken by the chief and about twenty of the people mounted on horseback, and armed with guns, &c., going to hunt a lion,

which had been tracked in the neighbourhood. They wished me to go with them, thinking my courage and ability, as some of them remarked, fitted me for such an enterprise. Having found my cows, and seeing little probability of accomplishing any good object by so doing, I declined their invitation, remarking, that milk hunting suited me much better than lion hunting, and that therefore I should wish them success, with preservation from injury, and safe return. In the evening I heard that the hunters had returned, without having accomplished their object."

"17.—Our early prayer-meeting was well attended, and a gracious influence rested upon us, which was continued in all the services of the day. Indeed, every week now improves the aspect of the work, and, I doubt not, has a favourable effect on the minds of the people."

"24.—Some little alteration having been introduced in the manner of conducting the services, and our temporary building being under repair, more than usual interest was felt, and the place was filled with the most attentive hearers."

"25.—At work, repairing the school, in which the people manifest much interest. Several of them have taken mats from their own houses, and dedicated them to the rudely-built temple, to render it more comfortable and decent in appearance. I hail this as the manifestation of more liberal and generous feeling."

"May 1.—The congregations were very interesting, and encouraged me so much that I was induced to propose the formation of a new class of catechumens."

"4.—Met my new class of catechumens. Eight persons gave their names, among whom were the chief and his principal captain or fighting man, the latter of whom manifests the greatest decision of character."

"6.—We were greatly surprised by a wolf entering amongst the sheep almost as soon as they had left the fold, and although he was seen almost immediately, he succeeded in getting two of the sheep's tails before he was driven out. In the afternoon I rode out with the people to hunt him. We soon got in sight of him, and after about twenty minutes' gallop, caught him. In the

evening we saw a company of zebras pass at a short distance from the station."

"8.—Our place of worship was crowded with hearers, and a very gracious influence attended all the services."

"16.—Peter and William have returned from the river. They give favourable accounts of the people in that direction. Thanks be to God, he hath undertaken for us, and we now prevail."

"20.—While digging potatoes in my garden a man named Ortman came and entered into conversation. What most pleased me in it was the concern he expressed for the spiritual welfare of his children, whom, he said, he would seek and bring to the institution, that they might get good to their souls. He is the first person I have heard express any anxiety on this subject since I have been here; but I am confident a state of things is approaching in which many will feel the same interest. A number of people have arrived from the Fish River, belonging to the tribe led by Ombral, with a koe doe skin as Ombrals present. They express a desire to be friendly, and say that the chief has determined to leave off marauding practices. They wish me to write a letter to Jonker Africaaner, who, they say, is plundering some of the natives of this country of their cattle."

"23.—The ground is now in a most fruitful state; the cows give abundance of milk. The root which the people dig for food, and which is pleasant and nutritious, is plentiful. The sheep are fat, and there are all kinds of game and wild animals. The ostriches, also, will soon begin to lay their eggs; so that now we are in a land of plenty."

"25.—In the evening I met my newly-formed class of catechumens, and was greatly comforted and encouraged by the progress they are making. One of them appears to have obtained forgiveness of sins, and all have much clearer views than they had three weeks ago."

"26.—One of my new catechumens has called to say that he is going a journey, and intends to make it one of his objects to tell his fellow-countrymen the views he has of religion, and to urge them to come and hear for themselves. Hence we shall have prophets from among the people."

"29.—The Sabbath. The services during the day were attended by crowded congregations, and much seriousness was manifested."

"30.—The people at present manifest a cheerful and obliging spirit, and everything connected with our work appears to go on prosperously. To God be all the glory."

"31.—An old man living on the station informed me that his daughter's children were claimed from him by her late husband's brother, with the property left them by their more recently deceased mother. On hearing this I sent for the man who is in union with the marauding tribes, and inquired the grounds upon which he made such a demand. He replied that he was the erfgenaam, or lawful heir; and from the testimony of many others, with that of the chief, it appears to be agreeable to a practice which has long been observed among them. True it is, the tender mercies of the wicked are cruel."

"June 7.—The wagon set off early in the morning to fetch poles from the Great River, at which we hope the people will meet the expected missionary. In the afternoon, a very interesting party of people, occupying six houses and possessing a number of cattle, arrived to take up their residence at the station. Two or three of them have been baptised, and all appear to have come with a desire to know and serve God."

It may be proper here to remark, that, at Mr. Cook's request, an additional missionary had been appointed to the station, and Mr. and Mrs. Jackson were then on their way to it.

"8.—A very large party of visiters have come from the interior, and a smaller party from the Orange River eastward. Among this latter party is Wm. Barrands, brother to the chief, Barrand Barrands. He is the head of the party, and expresses a desire to come and unite with us. Surely God is now gathering these wanderers to himself."

"10.—This morning I visited poor old Jacob, the head of the tribe which arrived on Tuesday. He has long been unable to walk, apparently from rheumatism, and what has been still more painful to him, had lost the confidence in God he once enjoyed; but, through mercy, he

now declares he is enabled to believe in God, and rejoice in hope. O blessed calling, to be employed in making poor miserable creatures happy!"

"12.—Sunday. In the morning, before the prayer-meeting, an old man, named Girt, who was among the few which joined me at the station, called at my house, bringing the news that his wife had died far in the interior. This woman, who, when I first came, was healthy and good-looking, manifested for some time good desires, and met in a class of catechumens; but, at the time of the late riot, was one of the foremost to encourage mischief. After peace had been restored, I entertained a hope that she would do better; but after a short time had elapsed, she, with her husband and family, left the station, to wander in their former course, saying, at the same time, that they should return when they had the means of subsistence. She is the second of the three women whom I distinguished as the principals in the late riot who has died, and the third has long been in a delicate state of health. The services during the day were much more numerously attended than upon any former occasion, many of the people not being able to get into our place of worship."

"13.—This morning I spent rather more time than usual in examining the baptised school children and young people, and was encouraged to hope that a work of grace is begun in the minds of several of them. The afternoon was occupied by Peter in visiting among the people. He found several newly awakened, and disposed to devote themselves to the service of God."

"19.—Sabbath. At the morning prayer-meeting, a poor man, who has been but a short time at the station, was so affected as to sob aloud, and at length was so overcome as to faint away, and in that state was carried home. He appeared in nearly the same state of mind during the after services of the day, which induced me to send for him in the evening, and endeavour to direct him to Christ. A female also manifested signs of distress. All the services of the day were marked by deep-seriousness. In the evening, while passing through the settlement, we heard from a hut, in which a number of people

were assembled, several voices say, 'I am convinced it is necessary to begin to pray.'"

"20.—After breakfast, several of our visiters came to me, saying, that they were going to fetch their houses and property and remain at the station. In the evening, at a little after sunset, as I was returning from a visit to old Jacob, I passed by poor old Adam Zwaartboy lying on the ground, covered with a jackal's skin kaross, groaning out his desires to God. Both Jacob and he had been baptised by the London Society's missionary, but until very recently he had neglected the privileges they are now enjoying."

"24.—Some people, with a case of quarrel, who had been sent to Kedo Witboy on account of the difference having occurred in his territory, have returned, saying that he wishes to transfer the decision of the case to Abram, which, I think, shows confidence in the way in which the business of the station is conducted, and in the integrity of the missionary, by whose counsels the chief professes to be guided. In the evening I received a note from a brother of Titus Africaaner, signed David Jager, the name, I suppose, he received at his baptism. He professes a fear of coming to the station, on account of the enmity between him and the chief."

It may be interesting here to remark, that this man, whilst wandering in the wilderness, had taught himself to write. Mrs. Cook states that he came into the vicinity of the station, but from the character of the tribe to which he belonged, he dared not appear, but wrote the note referred to, requesting an interview with the missionary. To this Mr. Cook replied, in allusion to the ferocity of Titus Africaaner, that he did not wish to have anything to do with wolves and tigers; in reply to which he very characteristically rejoined, in another note, "We are not wolves and tigers: we are murderers, but we are men." This led to an interview, which, as will be seen, resulted in the most delightful effects.

"26.—Sabbath. A very gracious influence attended the services of the day, and I trust many will decide to serve God. In the evening we formed an additional prayer-meeting."

"27.—This afternoon we began a class for the convenience of the infirm and others who are not able to attend in the evening, which I placed under the care of Peter's wife. In the evening I gave tickets to Peter's class. There were present twenty persons, fourteen of whom received tickets as full members of society. Their state was highly encouraging compared with the former quarter."

"July 2.—This morning died Adam Zwaartboy, who had the appearance of a very old man. He was baptised by the London Society's missionary, and no doubt was a truly changed character, but after the mission was given up he so completely fell away, that when I first came, and until the last six months, he manifested the most profound indifference by never appearing at the means of grace; and when spoken to upon religious subjects he showed the most hardened stupidity. Through mercy he was thoroughly awakened and converted, and died very happy. During his illness, which was short, he frequently requested me to pray with him, and expressed unhesitatingly his firm reliance on the Lord Jesus, and a cheering hope of heaven."

CHAP. X.

ARRIVAL OF THE NEW MISSIONARY—LEAVES NISBET BATH, AND RETURNS AFTER AN ABSENCE OF ABOUT TWELVE MONTHS—CATECHUMEN CLASSES—INTERVIEW WITH DAVID AFRICAANER—CASES OF DEEP RELIGIOUS CONVICTION—SEVERE ILLNESS OF MR. COOK—VISIT TO TITUS AFRICAANER.

"July 3.—In the morning the early prayer-meeting was crowded."

"4.—I, together with Mrs. Cook, visited the hut where Peter's wife holds her class-meeting, to the members of which I gave tickets. The experience of poor old Jacob and his wife drew from us thanks to God for his unspeakable gift."

"5.—Mr. Jackson, the new missionary, arrived."

"10.—After the sermon in the forenoon I baptised two persons and married one couple."

"12.—Busy in preparing to accompany Mr. Jackson to Kamies Berg. From whence myself and Mrs. C. are going to the Cape, while he returns with Mrs. J. to supply our lack of service."

"13.—Our oxen being ready about noon, we prayed with the people, and exhorted them to seek the Lord and watch against their own evil propensities."

"17.—We are spending our Sabbath on the banks of the river. About twelve at noon we held service with our own party and a small number of Kedo Witboy's people. At nine, p.m., we again held service, during which one female was much affected. After service I had a conversation with two who profess an earnest desire to be saved."

From this period to July 24, 1837, Mr. Cook was absent from this station; his time being partly occupied in a necessary journey to Cape Town, and partly in the care of the station at Kamies Berg, whilst that at Nisbet

Bath was watched over during his absence by Mr. Jackson.

The following is from a letter of his, relative to his journey to Cape Town:

"On the 13th of July we set off from the station, on our way to the Great River. The people found a number of ostrich eggs, with a part of which they regaled themselves and visiters, and the others they gave to us. These eggs, one of which is equal to many of the common fowl, make with milk, without any flour, a most agreeable and wholesome pudding. However, we did not so entirely depend upon them as poor Mr. Broadbent, when the farmers would sell him no meat, as we had a store with us in our wagon. Further on we met with a bulbous root, which, after rain, affords to the natives an excellent article of food. We have heard good accounts of the work at Nisbet Bath. There are twelve members in society, with twenty-eight catechumens, and in the school one hundred and twenty are receiving instruction. The temporary chapel, Mr. Jackson states, is not half large enough to hold the congregations. Before I was a missionary I thought it would be the safest as well as the happiest of employments for the interests of the soul, but now I am almost ready to think the missionary takes care of the welfare of others to the neglect of his own; but after all I am thankful, and love God because he has so loved me as to make me what I am; for though I have the sweets of life mingled with the bitters, yet I have solid peace and much of the Divine presence in my work."

The following is a continuation of his journal, detailing the re-arrival of himself and family at the Nisbet Bath Station:

"July 24.—After the rising of the moon, our oxen having been secured in the evening, we proceeded, about two, p.m., on our journey, and after a ride of five hours, breakfasted. We again yoked, and reached Lury's Fountain about two, p.m. Here the discouraging news reached us that the fields had been eaten up by the locusts, and the latter rains had not fallen as usual, and that in consequence many of the people were leaving the

station. We, however, while there, saw some of the finest fat sheep pass that I had met with since we left the station, one of which I induced the owners to sell for a handkerchief, a tinder box, and some tobacco. After sunset we proceeded again, and reached our house at the Bath, truly thankful to God for all his mercies."

"25.—Conducted divine service, and was much interested not only with the number, notwithstanding many have left, but also with the character of my congregation. Surely, in a moral and religious point of view, the Gospel has done much for this people."

"30.—The first Sabbath since my return to my endeared charge at Nisbet Bath. May the Lord cause my second sojourn among this interesting people more abundantly to redound to his glory!"

"August 2.—In the evening met my class of catechumens, and found them making progress in knowledge and experience beyond my expectation. Not a few of those present appear to have found peace with God, and to have obtained the pearl of great price. Glory be to God, his cause will triumph."

"17.—The chief has returned to the station, and exhibits the same avaricious and unprincipled disposition that he has ever manifested, but I believe the Lord will restrain him for the sake of his own cause."

"14.—Had an interesting conversation with a Damara woman. She says she has seen a large town, about three months' journey from this, in which there were people who spoke like Mrs. Cook, when speaking English; that they receive and write letters; they wear no clothing but sheep-skin karosses; their hair is long and complexion yellow; the town is formed of native huts, and they cultivate maize and corn, (the natives of the country do not cultivate at all,) and live in small hamlets or groups with their cattle. She, with other women and children, were taken by a party of marauders from this country, while at a distance from home, gathering roots for food. The party, with the exception of herself and two or three others, were put to death. She and the rest of the survivors were kept for slaves, and the cattle with them stolen. The custom of circumcision prevails

amongst the Damaras, and upon females that of extracting a front tooth, which operation had been performed upon this woman."

"19.—Having suffered much serious injury from the repeated attacks of wolves among the cattle, I determined to aid in an effort to destroy them. In doing this, I rode east about six or seven miles, when we came to a black mountain, in which the wolves were supposed to harbour, at which, however, we did not find them. I was much interested with the appearance of the mountain. It is of a conical shape, and appears to consist of granite; it is black on the surface, but within blue and light-coloured, with black grain. It is found in separate masses, which, when struck, emits a ringing sound, like the clearest metal. The whole has the appearance of having been blown to pieces by violent combustion."

"26.—I heard that the lions had come down upon some people north of us, and killed one of their cattle, but they had taken ample vengeance, for the chief's two sons each shot a lion the first time of firing."

"September 6.—In the morning I rode to Dabby Kabis, accompanied by an interpreter, and held a short service. There were about twenty persons present, and proceeding onward, I held another meeting, consisting of about thirty persons. In the latter were two men, who had brought the news of a recent inroad upon the Damaras, in which the depredators had succeeded in driving off a vast number of horned cattle, having first murdered the six herdsmen, who had come with them to the water. The same night the poor Damaras pursued and fell upon the robbers, while lying in their temporary inclosure, and killed four men and seven horses, and took four guns; but, in return, the reporter says the Damaras lay in heaps at their feet, and when the survivors ran off they were pursued and butchered. From Dabby Kabis we rode to Coricus, which we reached late in the evening, and taking refreshment I again conducted service."

"7.—Having arranged to make the people in the neighbourhood acquainted with my intention, we collected a congregation, and I preached to them. In the afternoon we reached Dabby Kabis, where we found the

people collected together, and I preached to them on John iii, 1 to 3. After which I rode home, thankful to God, who had counted me worthy to carry glad tidings to the poor outcasts of Great Namacqualand."

"9.—Three men arrived from Hendrick Africaaner, one of whom earnestly beseeches me to assist him in obtaining a missionary, with whom he proposes to settle at Alexander's Bath, in the country of the Hill Damaras, where he will acknowledge his brother Jonker as chief. Ombral also, who is related to them, will, I understand, join them."

"17.—I felt my heart drawn towards the people, and some conviction that I was not doing all I might for Christ. I have been reading the abridged Life of Philip Henry, and also that of Felix Neff, by which I have been quickened and instructed."

"28.—David Africaaner has come to arrange with me about a journey to the New Bath. He is a very interesting, and I trust a truly pious, man. A striking instance of the power of grace. He has been kept in the fear of God amidst a band of robbers and murderers for twenty years, without any one to give him counsel and encouragement. He learned to write from being taught the names of the letters, through seeing a letter written by a farmer to a person who had fled from the colony to this country."

"29.—Our religious services were attended by crowded congregations during the whole of the day, and I was thankful to observe, in the morning, some degree of feeling."

"Nov. 5.—Although the weather has been extremely hot, to-day it was so cold as to prevent many of the half-naked people from attending the services."

"12.—In the afternoon, during the services, there were some indications of good. One left the service in distress of mind, and in the countenances of others who listened with marked attention, the glistening tear stood ready to start. Surely the Lord will favour us with a larger measure of that same spirit."

"1838, Jan. 1.—Our congregations yesterday were a little improved, and one man was in deep distress for his

sins. (Like most savage tribes, this people are of a very excitable temperament, but when any of them, under the preaching of the Gospel, were so affected as to be unable to control their feelings, they would leave the congregation, and retire into the bush to give vent to them in crying to God for mercy.")

"2.—Rode to Dabby Kabis, to give directions about the cattle there. The way the cattle are watered there is illustrative of the manner of watering the sheep in the time of Moses and Jacob. The sheep and goats can only be watered by a few at a time, and with a great deal of labour. Having finished my business we set off towards the Bath. On our way we saw abundance of game, as hares, stein bucks, a small species of the antelope, which runs with amazing swiftness and is very beautiful, spring bucks, a larger kind of antelope, and a still larger, which I had not seen before, which are called hart beests. These latter, at a distance, have the appearance of a zebra three parts grown. We also saw a large flock of ostriches."

"26.—Quite beyond our expectation, we were favoured with a fine shower of rain, which will be a great relief to us in this the hottest, and usually the driest, season of the year."

"27.—The rain has fallen so abundantly that all the rivers about us, especially the Bath River, are become from dry channels running streams. I cannot but look upon this as a favour indicating that the Lord will more powerfully counteract opposition to the work of religion in this country, and remove the difficulties in the way of its progress; for while we have such a plentiful rain, almost the whole of the country is parched up. The people will consequently feel it their interest to draw towards us."

"February 3.—We are visited by an epidemic similar to that of the influenza."

"4.—Unable to attend the duties of the Sabbath from burning fever, aching limbs, and pains in my head and eyes. He, however, who has so ordered it cannot do wrong."

"7.—Although still very unwell, in the hope of deriving benefit from the exercise, I embraced the opportunity,

and set off to visit a cattle post called Chype, at one stage distance. We found about fifty people who had removed from Chype. With these we remained, and the following morning held a short service with them. At noon we again proceeded, but I had much suffering from the little exertion used at the last place. After spending the night in the midst of an extensive plain, we proceeded very early and reached Chype for breakfast. Here we found about one hundred people or upwards, many of whom I had not seen before, but all of whom received us with affection and respect. My indisposition prevented me from exerting myself as I wished to have done, and deprived me of much enjoyment, but the Lord, whom I serve, cannot err, and probably sees it more for his glory that I should suffer at this time rather than labour. With this view I not only acquiesce, but my soul magnifies his goodness."

"12.—In the afternoon we left this well-behaved and attentive people to proceed homeward. Having observed signs of our visit not being in vain, we again came at a late hour to the company with whom we had remained on our way out, and having spent the remainder of the night, again held service with them."

"13.—Reached home in safety, my health being somewhat improved."

"March 27.—I am now preparing to visit a native of this country, who has recently, at my request, begun to read the Scriptures, and exhort in public with his fellow-wanderers, and from which I have heard good is likely to proceed. Thus the good seed is, by a variety of instruments, scattered abroad, and the moral desert is to be made to blossom as the rose."

"April 3.—This morning the wife of the chief requested my interference in the case of her daughter, who has formed an acquaintance with a married man, and is resolved to be added to the list of his wives. In the afternoon we set off to Jerusalem, so named by the missionaries of the London Society. Late on the evening of the 4th came to Amse River, and was delighted to find that on the preceding day rain had fallen in great abundance. The river was running with a fine clear stream,

so that ourselves and oxen were regaled with fresh water, and our dry wagon wheels, ready to fall to pieces, were well saturated."

"5.—After dinner we rode down the river side, and passed through the most beautiful field of grass I have seen in Africa. It has the appearance of a crop of oats coming into ear, *and is extensive enough to feed a million of cattle.* After riding about half an hour further, we came to a company of from one to two hundred people, with whom we stopped and took our tea. Having obtained two guides, we started at twilight. After praying with the people and promising to return and preach to them, we travelled by the light of the moon across a trackless country until a late hour, when we laid ourselves down and slept for the night."

"6.—About two, p.m., we reached a place called Blyde Verwacht, at which we found about two hundred people, the leader of whom is David Africaaner. Here we also found the notorious Titus, nearly blind. In the evening we held divine service, when I felt myself assisted and blessed."

"7.—In the morning three sheep were brought by three individuals to exchange for shirts, and so anxious were they to obtain them that one person brought the only sheep he had, and would have given me a small goat with it for a shirt. I obtained from them a very fine leopard skin, numbers of which I am told they get from the bushmen, with whom they have intercourse. In the afternoon I visited Titus Africaaner, the notorious Namacqualand marauder. I found him as I had understood, nearly blind, dressed in a skin coat and trousers, without anything of European manufacture, small articles which some of the people possess. He appeared willing to listen to exhortation on spiritual things, but not to confess the wickedness of his former life. In the evening I held divine service, and felt the presence of the Lord to be with us."

"8.—The Sabbath. We met early for prayer, and in the forenoon I preached to an attentive congregation of from one hundred and fifty to two hundred persons. In the afternoon David went round and collected together fourteen persons upon whose minds he had observed

appearances of a work of grace. With these I held a most spirit-stirring and interesting meeting. Most of the number manifested genuine and deep repentance; several of whom had been baptised and received into church fellowship by the London Society's missionaries. One of these had fallen into the sin of adultery; two others had joined the marauding parties against the Damaras, and embrued their hands in blood. The bitterness of soul which these backsliders felt will, I trust, be a warning to others. In the evening I again preached to them, and felt it good as before."

"9.—We were prevented from setting off early by the heavy rains, but the morning was usefully spent in making arrangements for the meeting of the class, teaching the children to read, and instructing them in the management of their gardens, &c. In the afternoon set off to Jerusalem, where we arrived in the evening saturated with rain."

"13.—We started at two, p.m., for Amse River, at which place we arrived early the following morning."

"15.—The Sabbath. I held an early prayer-meeting, conducted divine service forenoon and afternoon, and spent about an hour and a half in catechising a few who manifest good desires."

"May 11.—Set off, taking three horses, and a man as interpreter, to revisit Blyde Verwacht and Amse River. At the latter place we arrived at a late hour. We had neither house nor shelter for the night, but the kindness of the poor natives, little as they could do in the way of accommodation, partly atoned for the want of comfort."

"12.—I held a short service with them and proceeded to Blyde Verwacht. We arrived there just as the sun had disappeared behind the high mountains, and experienced the same kindness as on the preceding evening. After resting and taking some food, I called the people together, which was done by blowing a koe doe's horn. We spent some time in religious exercises."

"13.—The Sabbath was commenced with a prayer-meeting. Preached to them in the forenoon. In the afternoon met eighteen catechumens, and preached again in the evening, when they listened with the most marked attention; and while the interpreter was praying, almost

all present broke out in cries and expressions of acute feeling."

"14.—After taking breakfast and praying with the people, who had collected together, we again directed our course homeward, but whilst detained soon after we had set out by a part of our travelling outset, I observed a female running, as fast as the steepness of the hill would permit, after us. We waited to allow her to come up, when the usual inquiry, 'What is your object?' was only answered by a flood of tears. Recovering a little, she said she was so distressed that she had not been present to bid me farewel. In the afternoon we reached Amse River again, and found the people anxiously waiting my arrival, to ask advice in a case of discord between themselves and one of the more northerly tribes. With this I was, to my regret, occupied until late in the evening. After this the cows were to be attended to, and the flesh of a large antelope, called a gems buck, which had been shot during the day, had to be placed away, so that it was late in the evening before divine service could be held; we nevertheless got together about one hundred people, who listened with great attention. After this I visited two sick persons, and then lay down and slept."

"15.—We rose very early in the morning, and rode by the light of the moon, to enable us to reach home before dusk in the evening. As the morning dawned, having entered upon an extensive plain, occupied only by a variety of wild game, beasts of prey, &c., we saw a brace of wild dogs of a similar shape to the wolf: the male barked like the domestic dog. Further on we fell in with a company of ten or twelve zebras; and riding after them, came so near as to be able minutely to examine them, and could have taken one of them had we been furnished with a proper weapon. After this we saw another drove, and a gems buck hardly pursued by a wild dog. As we advanced nearer to the station we passed through swarms of locusts, which had nearly destroyed our fine field of grass. We reached home just as the sun sunk below the horizon, and found that Peter Links and his family had, according to arrangement, departed on the preceding Saturday."

"June 8.—I left home for the purpose of visiting Blyde Verwacht and Amse River. On this occasion I endeavoured to shorten the distance by crossing the pathless waste in another direction, but being deceived in the mountains by the refraction of the sun's rays, and night coming on before I discovered my error, we wandered a long way from the right course, and had to ride till nearly midnight, making our way through thorny bushes, across beds of rivers and deep cataracts. Nevertheless, through the wakeful care of Him who hath said, 'Lo I am with you,' we reached our destination in safety, and after a little refreshment, found repose to be a remedy for all the inconvenience which we suffered. At this place I found a sick man (to whom I administered some assistance upon my former visit) weeping over his sad condition, and waiting to be pointed to the Lamb of God."

"9.—In the evening reached Blyde Verwacht, at which place the people had set up a mat house for my use, and fenced in a space of ground in front, for conducting the public services. The people hailed me as the messenger of peace with joyful countenances, and caused me, especially at the services we held, to anticipate the pleasure which I experienced among them on the following day. The number of catechumens, now divided into two classes, amounted to twenty-three, the greater part of these, under the influence of their first love, are willing to do or suffer whatever may be required of them. Four of the number were recommended by David Africaaner for baptism."

"11.—After singing and prayer, I took leave of them, and, accompanied by David, directed my way back to Amse River. Here, at the evening service, the congregation manifested great interest, and the service was interrupted by the cries of several females in the congregation. After the service I visited the sick man beforementioned, and finding him in a high state of fever and inflammation, I bled him, and after prayer with him, retired to prepare for my journey on the morrow."

"July 8.—Visited Blyde Verwacht, and baptised four individuals. During the performance of the ordinance the congregation was much affected."

CHAP. XI.

STRONG AFFECTION OF A NATIVE—A DYING SAINT—CHAPEL CROWDED—FEVER ON THE STATION—SERIOUS ACCIDENT—PROSPEROUS STATE OF THE SOCIETY—SKETCH OF TITUS AFRICAANER—HIS CONVERSION—THE LION TURNED INTO A LAMB—EXTREME HEAT OF THE CLIMATE—BURIAL OF JOHANNIS KAFFER—CATCHING AN ANTELOPE—LITTLE FOXES—GRASS SEED AN ARTICLE OF FOOD—JOB SLATER.

"August 9.—Several remarkable circumstances have lately transpired on the institution and among the people scattered abroad. About five weeks since I rode upwards of fifty miles to seek some of the wanderers who seldom visit the station; and the next day, after walking not less than ten miles, came to a large company, to which I preached from 'Men love darkness rather than light, because their deeds are evil.' A fortnight ago, one of the party coming to the station, was taken with the fever, and after lying in a state of delirium for more than a week, died. An elder brother coming to see him, and finding him dead and just about to be lowered into the grave, fell into the wildest passion of distress, and has been ill ever since. Yesterday a messenger came on horseback to call the friends of another of the same party who appears to be dying from the fever. How needful to preach as a dying man to dying men!"

"23.—The fever prevails to an alarming extent, and it is now beyond doubt infectious. One young man is in a dying state, but it rejoices my heart to find that he has a clear evidence of his acceptance with God. In the afternoon he was baptised, having been a candidate for that ordinance for some time previous to his sickness."

"28.—A female named Hortman, we have just heard, is no more. In her death there was hope, inasmuch as near the closing scene she expressed her confidence in the pardoning mercy of God."

"30.—This day died Piet Joseph, the young man previously alluded to. The day was spent in prayer and praise with the friends who visited him, and in which exercise none were louder than himself. After his friends had concluded he proposed to pray himself, and concluded; but whilst those present pronounced their amen, he sunk in the arms of death. Thus did this youth bear testimony to the strength of grace both living and dying."

"September 2.—The chapel has been crowded with hearers, and the Sabbath has been a solemn day. May the people learn righteousness!"

The following is an extract of one of his letters to myself, dated Nisbet Bath, July 25:

"My work here is at present marked with peculiar interest. Knowledge progresses in the neighbourhood of the station, and the influence of religion gradually extends; but at one place which I visit there has been a remarkable outpouring of the Holy Spirit, which has raised it to an importance nearly equal to Nisbet Bath. The place I allude to is seventy-five miles east from this. At my invitation a part of the tribe led by the notorious Titus Africaaner have settled there. The leading man of this division is David Africaaner, who was baptised by one of the London Society's missionaries upwards of thirty years since, who, although wandering with a savage horde deprived of the usual means of grace, has been kept in the fear of God, and is now a lively and devoted Christian, and very useful as a local preacher and class leader. Being much encouraged by my first visit, I engaged to repeat it monthly. In doing so, accompanied by one of the people, with a horse to carry our necessaries, I ride about fifty miles to Amse River, at which there are about four hundred persons of another tribe. Here, within a semicircle formed by setting up two mats with stakes, I lie on the ground for the night, and after holding a short service in the morning, proceed twenty-five miles further to Blyde Verwacht, (joyful expectation!) Here I conduct a service preparatory to the Sabbath. On the Sabbath we have an early prayer-meeting. I preach twice, and meet two classes,

many of whose members can rejoice in the pardoning love of God,—(on the intervening Sabbaths these duties are performed by David,)—and such is the influence which attends the services, and the simple affection manifested, that the enjoyment amply repays me for the five days' labour. At Nisbet Bath the people have lately come forward in a body, and proposed to build a new chapel at their own expense, and although some part will necessarily fall on the society, I have thought it right to meet their wishes, and a native builder from Kamies Berg has come to commence. Our two wagons are also under repair by an itinerant mechanic whose party is with us; so that in all we are now twenty of family. I have recently baptised five persons, and expect shortly to baptise nine more. I am at present in excellent health, and can endure more fatigue than I could when in England."

"4.—Set off with two wagons to my monthly appointment at Blyde Verwacht, and at the same time bring wood from the river for our chapel."

"6.—In the morning we proceeded towards Jerusalem, having spent the night at Amse River. At midday the sun was extremely hot, and having inexperienced company, I had to expose myself to repair the yoking apparatus, which brought on sick headache. I was so extremely ill, that although through the darkness which followed we lost our way, and several other accidents occurred, I was not able to render the least assistance, or scarcely to raise my head."

"7.—A number of our oxen were lost, but having no time to spare, we started with those we had and our two wagons to the river. On coming there I was much tried to find that the people had failed in their engagement to cut wood, and the more so as it was a disappointment which no exertion could repair. The wood was now full of sap, consequently we could only take about half the quantity. Under these circumstances we laboured hard until the darkness obliged us to desist."

"8.—We were awakened by heavy rain, which continued with but little intermission the whole of the day. Being unwilling to expose myself or the men at so

unhealthy a season, we waited until late in the day, when we were obliged to set to, and having exerted myself until nearly exhausted and it became dark, we loaded up the wagons, and reached Jerusalem (to which place the Blyde Verwacht people had come) about midnight."

"9.—Sabbath. In the morning I felt myself extremely sore and feverish, and consequently did not attend the early prayer-meeting, but sent a message for the people to assemble, and was much delighted to hear their voices uplifted in praise and prayer. At the morning preaching, although much disordered in body, the services, with my reflections afterwards, afforded almost inexpressible sweetness and delight to my soul. At the class which followed I found the people walking by the same rule and minding the same thing. During the afternoon service several persons were deeply affected."

"11.—We rode the whole of the night, and reached home at daybreak. I found our two little boys recovering from an attack of fever."

"12.—Many of the natives have had severe attacks of fever, but in all the cases during my absence a dose of calomel being administered in the first stage has had a happy effect."

"19.—Met a class, the members of which appeared to be growing in grace, and the number augmented by three young females from our school."

"25.—Left home to follow the wagons which had gone on the preceding evening to fetch wood for building from the Great Orange River. On overtaking them I found it necessary to travel with them in order to accelerate their progress, that they might return before the Sabbath. Having reached the river, we took some food, and having slept a short time, we proceeded to work. Having cut all we could obtain on the south side, we removed with our wagons to the opposite shore; but in going down a frightfully steep place into the bed of the river, one of the wagons was thrown off its balance, and being heavy, it fell with such violence as to be divided into three parts, but a good Providence so ordered it that the parts could be temporarily repaired so

as to carry the load home. In this instance I saw the care of Him whose eye ever watches over our affairs, to preserve me from almost inextricable difficulties and temptations more than I was able to bear. The same afternoon we succeeded far beyond our expections, and at twilight the following evening found ourselves ready to proceed homeward. The heat being excessive in the middle of the day, I preferred riding in the night to sleeping with the wagons, and accordingly proceeded on horseback, and reached home the following morning at daybreak. Thus the Lord has strengthened me to labour, and sustained and comforted me by his grace."

"October 5.—Having had difficulty in obtaining one of my horses, I did not leave home for Blyde Verwacht till late in the day, and it was nearly morning before I reached Amse River. The night was cold and the wind boisterous, but fatigued with riding, I lay down on the ground, and covering myself with the sheep-skin kaross, slept several hours."

"6.—After prayer, with the natives assembled, I proceeded towards Blyde Verwacht, a number of the natives of both sexes following, some on horseback, others on oxen, to attend the services of the Sabbath. On arriving at the settlement I observed an ox wagon, which had just arrived from near the country of the Damaras, with a numerous party. In the evening our preparation meeting exhibited a very interesting scene, both as to the number present and the devout manner in which they worshipped God."

"7.—At our early prayer-meeting the principal man of the party (the eldest brother of their chief Ameral, who has come with the wagon) was present. He cried aloud in the disquietude of his soul, and was followed by the whole assembly, almost without exception. During the whole of the day our services were attended by the same melting power. The classes also, which are three, consisting of thirty-six members, afforded me the most heartfelt delight."

"8.—In the morning I rose early, and conversed for some time with the person who is the chief's (Ameral's) brother. He appears in a fair way for the kingdom. To

return to his friends, where there are no means of grace, he says, is quite distressing to him, and he cheerfully acceded to my proposal to wait until I could consult with the brethren about some one going with him. Surely a great and effectual door is opening to preach the Gospel to these scattered tribes. In the evening, at [redacted]e River, after the service, I arranged with the peop[redacted]to meet me next month at Jerusalem, where I am to spend the Sabbath, and from whence I return with the people to Blyde Verwacht on Monday morning."

"9.—Although fatigued with riding the greater part of the preceding night, I assembled the people at our station for our usual evening service, and gave them an account of my journey and the work of religion at Blyde Verwacht. Titus Africaaner, whose fame as a marauder has gone so far abroad in the world, is numbered among the converted. The following extracts from Mr. Hodgson's journal will illustrate this: Speaking of his visit to Africaaner, he says, 'Here I met also the notorious Titus Africaaner, who caused me some anxiety when passing through Bushmanland in 1824; for at that time he was in the zenith of his power and the terror of the country. Whilst on the journey alluded to, I was apprised of my danger by a respectable man, who feared that Titus might follow me into the wilderness, and rob me of what property I possessed.' Titus is a little insignificant-looking man, but remarkably quick and active in his movements, and formerly distinguished for courage, cruelty, and revenge, so that his displeasure was greatly dreaded by all the tribes about him. He was once passing up the banks of the Great Orange River seriously ill, so much so that he was laid across the back of his ox, suffering great pain. When he was informed that a party of his opponents were lying in ambush behind a rock to shoot him as he passed, Titus instantly threw himself from the ox, called for his gun, which he charged, and rushing at once to the point of danger, fired upon the banditti: and calling to his companions for more powder and lead, dispersed the party, and escaped with his life. The following is an account of his conversion: At the name of Jesus his contrite heart is

overwhelmed, and his subdued cries and lamentations at the thought of having grown old in sin are deeply affecting. He has been addicted to drinking the honey beer, an intoxicating liquor made by the natives; but, upon his conversion, he destroyed the vessel it was made in. He had also been accustomed to smoke hemp, and had some fine healthy plants in his garden; but these, also, he destroyed, and threw away some seed which had been laid up for future use. The lion is now become a lamb, and he significantly states, that, since his change by grace, he has got the heart of a woman. His conversion to God was effected under the most alarming awakenings of the spirit, and his depth of sorrow was indescribable. For several weeks he remained under deep distress of mind, and in the night would frequently creep out of his mat hut on his hands and knees, roaring out in the disquietude of his soul, and alarming the whole village in crying for mercy to that God whose laws he had so awfully broken. After his conversion to God his joy was also so great that he often left his hut and repaired to the bushes for the purpose of praise, being prevented from sleeping by the ecstatic joy he experienced as he had before been by the deep sense of his guilt and danger as a sinner. Mr. Hodgson adds, 'He is now sitting in his right mind at the feet of Jesus, enjoying peace with God and man, and is evidently the retired humble Christian.'"

"11.—The fever, which has been prevailing for some time, still continues its ravages: two persons have died this week, and another lies in dying circumstances. One of the two dead had a good hope through grace, and the one who still lingers is in a hopeful state, so that mercy is mixed with judgment, and in sorrow we have cause to rejoice."

"14.—A child and an adult female have been interred to-day, and deep impressions of the uncertainty of life appear to have been made upon the people. The service house has been crowded, and some are asking what they must do to be saved."

"16.—Sent off an express to request again that assistance may be sent that Ameral's tribe may be visited, and a suitable spot for a settlement sought for."

"17.—Ameral's party have arrived at the station from Blyde Verwacht. The two leading men appear to be in the same hopeful state as when I left them. They say they are at present settled near the source of the same river as that upon which the Kuruenem Station is situated. They live among the Berg Damaras. A tribe or division, also, of Betchuannas are lying at no great distance to the east of them. Blyde Verwacht is about a five weeks' journey distant from this place, travelling by wagon. Our cause on the station is in an interesting state. Cries and groans of distress are heard from the class of catechumens now met together. During the services of the Sabbath the attendance was large, and deep seriousness was manifested. True it is, that when the judgments of Jehovah are abroad, the people will learn righteousness."

"Nov. 2.—The day to set off on my monthly visit to Africaaner's Kraal, and although unwilling to disappoint them, yet a wound in my leg from an adze and general debility seem to render it inevitable."

"9.—Two of our servants are ill of the fever, and Mrs. C. was last night very unwell, but is, through mercy, now something better. At four, p.m., finding myself better than for some time, and hoping for the best, in reference to my family, I ventured to set off to Africaaner's Kraal. About midnight we turned the horses to graze, and lay down to sleep, and the following day reached the Amse River people about eleven, a.m. There, finding my horses weak with unfavourable and successive journeys, I procured two oxen, and near sunset again proceeded. The night was dark, and our way, for the most part, trackless, which considerably impeded our at best but slow nags. Hence we did not reach our destination until the night was far spent, and even then had left behind two of the party who set out with us. I do not remember that I ever suffered more from fatigue than in this night's ride, but stretching myself upon my sheep-skin couch as soon as the urgent greetings of the people would permit, I was quickly asleep, and in the morning found myself greatly refreshed."

"11.—Being the Sabbath, we met in our early prayer-

meeting as usual. After breakfast I married two couples, and conversed with ten persons who were proposed for baptism, all of whom were prepared by grace to receive the ordinance as a seal of the faith they possessed. These interesting exercises were followed by our morning service, the attendance on which was increased in number from the former visit, and was accompanied by a very gracious influence, but especially at the baptism. In the evening I preached to them again, and felt myself truly blessed. When I look at the way in which God has made use of me to the salvation of this interesting people, I am filled with wonder at his condescension, and humbled in the dust with a sense of my unworthiness."

"12.—I rose early to ride, that I might avoid the extreme heat of the sun, but felt so unwell as to be obliged to wait for a time. On my way from Blyde Verwacht I suffered much from spasms, but through mercy reached Amse River in safety, and after resting under the shade of a tree, was considerably better. At four, p.m., having obtained our horses, we proceeded towards Nisbet Bath; and although the afternoon was exceedingly warm, I rode until about nine o'clock comfortably; but after resting and taking some food, the spasms returned with such violence that it was with difficulty I could remain on horseback, but there was no alternative between that and remaining without water, or shade against the almost insufferable heat of the coming day. Through mercy I reached home, and with the aid of medicine was in a few hours much better. The journey, although one of suffering in body, has been one of great mercies, and my heavenly Father has especially kept the most unworthy of his children. My mind sweetly dwells on the good it may have occasioned to others, and the blessings I have received in my soul."

"13.—On reaching home I received the painful intelligence that our native schoolmaster had been carried off by death during my absence. Johannis Kaffer was the brightest ornament of the work among this people. His strong mind, amiable disposition, and happy Christian experience, fitted him to render the most valuable assistance to the cause; but he has gone to his rest, and the

reason why he has been taken from us apparently so prematurely, we shall know hereafter. In the evening I was able to go to the burial ground to accompany the remains of poor Johannis to the grave; and the evening shades were well adapted to the sorrow of my own heart, and that of others who could in some degree appreciate his worth."

"December 6.—After delay in seeking horses, I was under the necessity of setting off with only one, upon which I carried my sheep-skin mantle used for sleeping in the open air, &c. Adam Lamherd, who attended me, rode upon an ox, on which he carried our supply of food for five days. After riding till near morning, we lay down under a large bush. A little sand drifted by the rain served to make my bed soft, and a bush for a pillow, while every other little defect was supplied by weariness. The moon had not passed far over the heavens before Adam awoke, saying, the sun would be very hot, and that we must haste to ride. Having reached Amse River and refreshed ourselves with a little tea, &c., we held an interesting service with the people there. I changed my beast, and we proceeded, both mounted on oxen; and although tired, we reached Blyde Verwacht tolerably well before the night was far advanced."

"8.—During the day, I gave a little attention to the temporal matters of the people and to church discipline. In the afternoon met a numerous class of females, and in the evening lectured from 15th chapter of John."

"9.—Shortly after our morning prayer-meeting I received a note from Mrs. Cook, informing me that our poor native servant, who at my setting out appeared to be fast recovering from a second attack of fever, was so much worse that it did not appear likely that she would continue many hours. My wife, also, was attacked with it; and to crown the list, our little boy, who was poorly when I left home, was worse, and showed strong signs of fever. Under these circumstances it appeared an indispensable duty to hasten home, and accordingly after preaching I sent off a man to procure a horse for me, and have it ready when I should arrive at Amse River in the evening; and after some other interesting exercises

with the simple-hearted believers, and conversation with David as to how he might do good, myself and Adam, my attendant, started on ox back, and reached the water a little after sable darkness had closed the day. Here we found horses waiting for us, with which, after taking a little tea, accompanied by Adam's relation, Piet Vleermius, we proceeded."

"10.—At daybreak we observed a large antelope to be lame, and had only pursued it a short distance before we had to contend with its fierce disposition and formidable horns, three feet long. After some ineffectual attempts to secure it, having no proper instruments to kill it with, I left my two companions to continue their efforts, and rode forward towards home. On my arrival I found my wife, to my great joy, much better, also the little boy, and the disease had so far yielded to medicine as to afford great hope of the poor girl's recovery. Thus did the Lord hear prayer, and show his loving-kindness to us."

"1839, January 4.—Set off to visit Africaaner's Kraal, and on the 6th found them in the same prosperous state. Among those who meet in class are five persons from Kedo Witboy's tribe. Twenty-three were admitted to full membership, and some additions made to those on trial. The melting tenderness of heart at our meetings I found rather increased than diminished."

"27.—The fever on the station having subsided, we were rejoicing in the deliverance wrought for us; but this morning we are filled with consternation at the appearance of the measles."

"February 3.—Administered the sacrament of the Lord's Supper, and some of the members having come a great distance, I gave them a goat, and upwards of thirty partook of a good dinner in a civilised form, and rejoiced together as in days of old."

"7.—I rode to the cattle post, called Ipe. There I found several persons who have not hitherto been connected with us who expressed a desire to give themselves up to the service of God. I was much encouraged and quickened to labour at God's command. While I was there a wide field for labour appeared to open before me,

but I need assistance. Here I saw two little foxes which had been tamed by the children. I have often thought that they were similar to those Sampson must have made use of; and from the term 'little,' were probably the same which spoiled the vines, as mentioned by Solomon. Song ii, 15." Our people have for some months obtained a considerable quantity of food from the large kind of grass seed collected by the ant. Their house contains several apartments, in one or more of which the seed is stored, and from the chaff of which they form the roof."

"13.—Set off with our whole family to visit Blyde Verwacht and Jerusalem. The extreme heat of the weather rendered it necessary to start late; and the distance we must travel before we could get water requiring that we should go as far as possible in the evening, and the night too being extremely dark, we missed our way, and were compelled to wait till daylight to correct ourselves."

"14.—About three, p.m., ourselves and oxen being extremely worn and oppressed by the heat, we stopped under the shade of a tree, and waited the coming up of the little flock of sheep and goats in our train. Having rested and refreshed ourselves with some food, I sent for the oxen to proceed, but was rather startled by discovering that one of my wagon wheels which I had thought in excellent repair had so yielded to the power of the sun as to render it unfit to proceed with until repaired. Having tools and wood, however, and setting about it with the earnestness which our circumstances required, I soon got it in a state to reach the water with. Such accidents every person who travels in Africa is liable to, and without knowledge and energy may soon be reduced to the greatest straits. In the evening rain came on, and the night was so extremely dark that we more than once missed our way, and were exposed to considerable danger, but through mercy we reached the upper drift of Amse River. Here, however, we could find no water for our oxen, and, thirsty as they were, we were under the necessity of making them fast for another night. Our people, notwithstanding, obtained a sufficiency, from the hollows of the flat rocks collected from the recent rain, for themselves and the sheep and goats."

"15.—Having, by driving the oxen some distance, obtained water to suffice our circumstances for African travellers, were tolerably comfortable. We rode to the lower drift for dinner, and there met, in addition to the people who accompanied us, a party from the neighbourhood of Pella. The principal person of this party was Job Slater. He had been formerly attached to the Pella mission station; had learned the Dutch language; and had been brought under the saving power of the Gospel. He appeared, however, to have suffered much deterioration in every respect, but, nevertheless, manifested considerable sincerity and simplicity. With the promise on his part that he would collect the people on the Sabbath, and sing, and pray, and read the Scriptures with them, and communicate as much as he understood himself, I gave him a spelling-book, a hymn-book, and a New Testament."

"16.—We arrived at Africaaner's Kraal, Blyde Verwacht, and in the evening held an interesting service with them."

"17.—The early prayer-meeting was succeeded by morning preaching. A great part of the afternoon was spent in examining the catechumens, and in the evening I had a very interesting season in preaching to them."

"18.—The morning was spent in our temporal matters, and, amongst other things, an arrangement was made for the people to remove to the old station, Jerusalem. The after part of the day was occupied in repairing the wagon wheels, and in the evening I preached again."

CHAP. XII.

DEVIL WORSHIP—PROGRESS OF THE SCHOOL—MR. COOK'S FALL FROM A WAGON—TEMPORARY VERANDAH IN THE DESERT—SNAKES FIVE FEET LONG—GREETING OF THE MISSIONARY—ENFORCEMENT OF NATIVE LAW—WANT OF RAIN—TOKENS FOR GOOD—WATERING CATTLE—MR. COOK DISCOVERS A SUITABLE SITUATION FOR A RESIDENCE—NEWS FROM A DISTANCE—DAMARA CAPTIVE.

"February 19.—I learned from David Africaaner that it is still the custom to initiate youths and maidens to the position of men and women by a particular course of ceremonies. The aborigines have also a mode of worshipping the devil, whom they call Konowap, which is as follows: A chief man of the rain-makers or conjurors, who is considered to have authority to initiate others into the art of healing or rain-making, assembles a number of people generally in an unfrequented place, when a dance is commenced, accompanied with singing of praises to the devil, and the ceremony continues until this high priest of the devil becomes outrageous, and threatens the lives of those present, when all fly to hiding places, and so it ends. My informant has heard them make a public acknowledgment of the devil's gracious dealings with them. Some of these professors, however, acknowledge the Supreme Being as the source of their authority. The two names Konowap and Isoeikwap, which apply to God, there can be little doubt belonged to the language before the inhabitants of this country received the Gospel, otherwise they would only have the names used by ourselves."

"20.—News had reached us to-day of Jonker Africaaner having made another inroad upon the Damaras, and having brought away a large number of cattle. There is one, however, who has borne testimony against the

practice, and he is now on the remove from amongst them, with the intention to join us. Thus the armies of the alien are weakened, and such as shall be saved are enlisted under the banner of our Redeemer, and thus it shall be until the kingdoms of this world become the kingdoms of our God and his Christ."

"21.—The people have, at my request, accompanied me from Blyde Verwacht to Jerusalem, at which latter place they have, for a time, taken up their residence."

"22.—I assembled the children and as many of the adults as were disposed to attend, and conducted the school with the intention of putting David Africaaner into a regular plan. The number of attendants was large, and the progress which some of the adults had made was quite beyond my expectation. Several have purchased from me a New Testament."

"24.—I preached twice from Matthew xix, 27, 29. After the morning service eight persons were baptised, and in the interval, between the two services, I administered the Lord's Supper to the new members, it having been postponed in the morning, in consequence of the powerful effect produced upon the people *rendering them unable to stay.*"

"25.—We rode to the Great Orange River to procure wood for ox yokes, &c. A little above, the river abounds with the hippopotamus. I lately received a tooth of one, recently shot by a son of David's, as a present."

"28.—While we were taking our breakfast under the shade of one of the beautiful raisin trees, at a short distance David was meeting nearly thirty persons in class, under another tree of the same description, and our ears were delighted by expressions indicative of the melting influence of divine grace."

"March 3.—I preached twice from the conversion of Lydia, the seller of purple, and united twenty-one couples in matrimony."

"4.—After singing and prayer with the people, we set off about midday for Nisbet Bath. The moon having appeared while we were taking our tea and resting the oxen, we deemed it advisable to proceed by her light, but having started again and travelled some time, I met with

an accident, which exposed me to the greatest danger. In stepping from the ground to take my seat in front of the wagon, the wheels dropped into a hole concealed by the bushes, and I was thrown backwards between the oxen. The people did all they could to stop it, and had I not fallen with my hand upon the pole of the wagon, by which I hung, it is probable it would have passed over me. About midnight we reached Amse River in safety."

"5.—We found the pit, or rather from the depth, the well, supplied by a spring in the bed of the river so steep to descend, and in such bad condition altogether, that it was with difficulty we could get our oxen, in pairs, to drink. In the evening we again proceeded, supplied with water, in anticipation of meeting with no more till we reached home. We rode until very late, and then unyoking our oxen, allowed them to graze under the care of a watcher, lighted by the moon. When the people had prepared their food, taken their supper, and were ready for sleep, the oxen were brought and fastened, by their heads, to the yokes."

"6.—Early in the morning we started again, and pushed on till near midday without taking our breakfast. Coming to a part of the field where the rain had fallen, we availed ourselves of the green grass for the thirsty oxen. While here, without any other shade than our wagon, the sun was excessively hot, but having formed a verandah of our side tent by the aid of some sticks, we were refreshed by the shade and a fine air which drew under the wagon. We were reminded of Jonah and his gourd. About four, p.m., as we were proceeding, the clouds blackened for rain, and after one of the heaviest peals of thunder I ever heard, the rain poured in torrents, until the ground, a few minutes before suffocating us with dust, appeared to be one sheet of water, and streams sufficient to quench the thirst of the oxen soon rushed down the declivities. Two hours after this, a snake upwards of five feet long crossed our path, and went through among the feet of the oxen without doing any harm. We reached home rather late in the evening, and found our people delighted to receive us."

"April 7.—The Lord in his unerring wisdom has withheld from us the rains to a much later period than usual, and a distressing drought prevails, and many are suffering hunger and much loss in their cattle; but to the faithful this shall work for good. This afternoon two very pious and excellent members were under the necessity of leaving the station, and others of the same sincere and devoted character are obliged to follow their example. It is a comfort, nevertheless, and I feel it so in this case, that believers are kept by the power of God."

"23.—Having been unavoidably delayed a week beyond my appointed time, the poor Africaaners were greatly concerned to know how it was. A messenger has just arrived to inquire, and to inform me of their longing desire to see me."

"May 2.—A person just arrived from a cattle post informs me that our new regulation for the suppression of polygamy has been enforced on an obstinate offender. All his cattle and effects have been given to his first and now forsaken wife."

"3.—I set off, accompanied by Battinson Kaye, to Jerusalem, and on the following afternoon our arrival was hailed by the children dancing and clapping their hands, and other expressions of delight, in which the people in general shared."

"5.—Being the Sabbath, my time was fully occupied from sunrise to a late hour, with scarcely time to take refreshment, in meeting for prayer, preaching, and giving tickets to the classes; and the exercises of the day were closed with a delightful manifestation of the Divine presence."

"6.—I was again fully occupied in answering questions, giving advice, and meeting a class for tickets. As, however, my horses required to be saddled a little before noon, I left the people weeping and expressing their regret at the necessity which took me from them."

"7.—In the afternoon we came into the neighbourhood of Nisbet Bath, where we hoped to have seen the field wet with the recent rain; but it has pleased Providence to pass us over. The field is already distressingly dry, and the season for rain far advanced."

"June 3.—At Africaaner's Kraal, and felt the Lord to be especially with me. The drought is beginning to be felt by them also."

"7.—The drought still prevails, and there being no prospect of rain, many of the poor people have continued with us until their calves are dead with hunger, and some of their cows they are necessitated to remove for a time."

"11.—Left home in the morning on a visit among the scattered people belonging to the station. Reached Kosicus in the afternoon, at which place I found eight houses. Most of the people are unwilling to go any further from the station, rendered dear to them by being their spiritual birthplace, and the Zion at which they have been fed with spiritual food. They are suffering much more from drought than others who have gone further off, as well as from wild beasts. I learned that a cow and calf of my own, and a cow belonging to a poor widow, had been killed. In the evening we held divine service, and our hearts were delightfully drawn to look to Him under whose fatherly care we can lack no good thing."

"12.—At Arreas we found seven houses, and some of the members on a visit. In the evening we reached Chys. There we found a village consisting of about twenty-five houses. The mission sheep and goats were at this place, and the poor man who had the care of them we found in dying circumstances. He had for a long time disregarded religion, but recently manifested much more interest in it, and at this time we found his mind in a hopeful state, which appears to be the result of the endeavours of his wife and a poor girl, who have been for a considerable time in the service of the missionary. After their work with the cattle was done, I preached to a goodly number assembled round our fire, sheltered by a thick bush, and again the following morning."

"13.—Went on to Knonikanas, a village of eight houses and some visiters. With this party I held two services the same evening, and had some visible proof that my labour was not in vain. The pastures in this

part were plentiful, the cattle, sheep, and goats abounding in numbers, and are in fine condition. At this and the last-mentioned place there was manifest much of the happy independence of English farmers, but their simplicity and teachableness were still more remarkable. Their way of watering the cattle in the sand beds of the rivers is very similar to what we read of in connexion with the history of the Patriarchs. They sink a well necessarily large in diameter, in consequence of the looseness of the sand, but generally not more than from eight to ten feet deep, and in the place of a wood or stone trough, a hollow is made in the sand, and a skin laid within a wooden frame. The water is then handed up by a person who stands in the well."

"14.—We proceeded through the mountains by a winding path, sometimes visible, at other times covered with loose stones, so that it was with difficulty the horses could walk. At two, p.m., we came to a water called Abbeap, with five houses. Here we staid only a short time, and about four the same afternoon came to Charroop, a village consisting of fourteen houses. Its water is supplied by the finest lake which I have seen in this country. It is bounded on either side by a mountain, and forms a part of the river which passes through the same opening in the mountains during the rainy season with great violence. At the driest season of the year it is sixty yards long and ten wide, and probably fifteen feet deep. The situation of it is, however, extremely confined by impassable mountains. These mountains, nevertheless, supply a great deal of good pasturage for sheep and goats; and the larger cattle learn to climb them so expertly as to do tolerably well, but occasionally a heavy beast coming down in the dark will break its leg. Having turned our horses loose, we climbed the mountains to look for a more open country, but in vain. In the course of our rambles, we came to the hut of an old Griqua, who left home in quest of elephants in order to obtain their tusks, but somewhere in this neighbourhood his wagon broke down. He employed some months in trying to repair it, but failed, probably through lack of tools. Since then he has wandered for several years with

his flocks and herds among the mountains. We found him recovering from a very severe illness, during which he appears to have had, as the fruit of the labours of the Griqua missionaries, a good hope, through grace, of resting in heaven. In the evening we had an interesting service, and mingled our voices in praise to Him who existed before the mountains were brought forth, in which we were joined by the flapping of wild fowls on the lake."

"15.—In the morning, after prayer with those assembled, and having added one to our party, we directed our course through a more open country towards Ammas. Our new companion being on ox back, we travelled but slowly, and continued riding till near midnight. The air was unusually cold, and the surface of the country covered with loose round stones, and our path sometimes lay along steep declivities; at others, directly down steeps, through sharp rocks and loose stones, so that either riding or walking became extremely dangerous, and my horse fell with me."

"16.—The Lord's Day morning, at Ammas, a village of thirty-six houses. Here I found some of our most steady and excellent members, and early in the morning met them for prayer, when the spirit of the Lord was poured upon us. After breakfast I spoke for some time to those present on the duty of keeping the Sabbath holy, and when those who lived at a greater distance were assembled, I preached to them from Romans v, 1, when the Lord was again present to wound and to heal. After the service I met the members in class, and found two who had long been in a backsliding state, but who had been deeply convinced of their unhappy condition during the former services. In the evening I preached to them from the same text, and the same refreshing influence which had been felt in the former service again attended us. Having taken a little tea, I lay down, as has been my practice during the journey, in the open air, which was still very cold—the habits of the natives being such that a civilised person cannot sleep in a hut occupied by them, and there had not been time to erect one for us. Having plenty of firewood we spent the night with a degree of comfort, for which I was truly thankful."

"17.—Having seen the surrounding country in several directions, and having examined the wood and water, I was convinced that the situation would afford great advantages to our work as a residence for the missionary for half the year, and determined, if permitted, to make the trial next rainy season. Having obtained our horses a little before midday, we rode again to Chys, where we found the poor shepherd had died and had been buried during our absence. I felt for him as a faithful servant, and for his family, who had considered themselves, for years, as dependant upon his services, together with those of the missionary. The occasion was rendered more sad to me by my interpreter having fallen with the measles, and in consequence many who came to be fed with knowledge could not understand me, or at least very little of what I said."

"18.—In the morning I was engaged for some time in examining the sheep and goats and making arrangements for the future care of them. A little before noon we set off again in a direct course towards home. At Koricus, where we spent the night, we had an interesting service, and having risen early, we reached home about eleven, p.m."

"July 13.—Adam Lamherd arrived from his brother Ameral's wagon. He appeared equally zealous as when he left us some months ago. They tell us of much that is interesting about the numerous tribes of different colours, near their place of residence. May the Lord speedily open an effectual door to them! *My soul longs to go and tell them about Jesus.*"

"19.—Started on my visit to Africaaner's. In the evening, at Amse River, I found a few people, amongst whom were four, who have for some time met in class. At Jerusalem I found the measles had been very prevalent. Two of my assistant's children had died, and others of the people had been very ill, but, as is frequently the case, the Lord had made it work together, with other things, for good. The members, with the candidates for baptism, were, without exception, in a pleasing state of mind. In the evening I called them together for public worship."

"21.—The Sabbath was a laborious day. In the morning I met the people for prayer; at ten, a.m., I preached to them, and baptised eighteen females; in the afternoon I met all the members and inquired particularly into the state of their minds; and in the evening again preached to them, when the same quickening influence which had attended the other services was vouchsafed, and every countenance seemed to say, 'We will be on the Lord's side.'"

"22.—On my way home I met with a person who has met in class for some time as a candidate for baptism, and whose state of mind was very interesting. His conviction of the superiority of spiritual to temporal things, and of the necessity of denying ourselves for Christ's sake, were very strong. He remarked that his party all wished to remove to the north, but he was afraid of the company they would meet with, and he knew when persons like himself had an abundance of food they were prone to mischief, and he therefore would rather remain in these parts, and have less food, so that it might conduce to his spiritual interests."

"August 3.—I had an interesting conversation with Piet. Fleermius, on the disposition of some natives in Ameral's neighbourhood. Many of them have friendly intercourse with Ameral's people, and evince an interest in religion. One Damara captive, who has recently been converted, talks to his people, and the Lord appears to have used him as an instrument of good. He told them, on one occasion, that they had always viewed themselves as being right, but that he had discovered they were not. They had something to tell, but they were not able to tell what he could, for they did not know it; and although he could tell, yet he could only in part, for it was too great for him. One head chief, and two under chiefs of the Namacqua Hottentots, whose habits are those of bush men, are gained to the interest of Ameral and to the cause of the Gospel; as also three small chiefs, one of which number has forbidden polygamy within the limits of his authority."

CHAP. XIII.

JOURNEY TO CAPE TOWN—MR. COOK AND FAMILY REACH THE CAPE—DIFFICULTY OF AFRICAN TRAVELLING—TRANSACTING BUSINESS FOR THE NATIVES—MEMOIR OF ADAM LAMHERD—PREPARES TO RETURN TO NAMACQUALAND—EXTREME HEAT OF THE CLIMATE—THE CATTLE DIE—HAPPY CHANGE OF CIRCUMSTANCES—REACHES THE BATH IN SAFETY.

The following extracts from the journal of this journey may not prove uninteresting, as they serve to illustrate the difficulties of African travelling:

"August 26.—We left the river, after making and repairing several articles appertaining to our equipment, late in the afternoon. Our oxen had hitherto suffered much from scarcity of grass, and now there was a long and trying stage before them. After going a short distance, two of the oxen were taken ill, and one has since died. Travelling in Africa is not only attended with considerable anxiety, but is also very laborious to those who are concerned to perform the journeys the best way at the least expense. Such persons must not unfrequently, as has been the case on this journey as far as it has proceeded, remain from breakfast until a late hour, without an opportunity for refreshment, and sometimes from dinner until morning, without being able to take rest, and when there is a family to care for, such irregularities are still more trying."

"27.—After a fatiguing ride, and our oxen having suffered considerably from thirst, we got to Plaat Klip late at night, at which place we had been told there was plenty of water; but on our arrival we were in great distress to find that not more than one-fourth of the cattle belonging to us and those of the chief's (Ameral's) party could be supplied. After some consultation and inquiry, it was found that one man of the party, well acquainted with the country, knew of water, collected by

the last rain, within an hour and a half's distance, and to which we at once concluded to send the cattle by the light of the moon, and in the neighbourhood of which we allowed them to rest two days."

"October 9.—Reached Cape Town this day. During my stay I was much occupied with business of the natives who had come with us. I had to sell for them elephants' teeth, skins, &c., to the amount of £60 and upwards, and to superintend their tedious way of laying out their money. This, with engagements of a personal nature, rendered more numerous by an absence of three years, including five times preaching in the week, fully occupied my time and energies."

"November 8.—Peter Links having taken the prevailing disease, the flux, died, expressing his sure trust in the mercy of God. At the time of Peter's death Adam Lamherd, who had accompanied me in the capacity of wagon driver, was taken with the same disease; and, in spite of all the efforts to relieve him, was added to the number of the dead."

The following is a short memoir of Adam, written by Mr. Cook:

"Died October, 1839, at Cape Town, Cape of Good Hope, Adam Lamherd. He was brother to the chief Ameral Lamherd, who, with his tribe, lived at Nouzanabies (now called Wesley Vale,) situated near the borders of the Damara country. His great grandfather was the chief of a tribe who inhabited the country in the vicinity of Table Bay, and possessed the lands most valuable in the western division of the colony. His grandfather, having fallen back towards the interior, lived with his people principally at the Hix River, situated in the district of Clan William. His father became wagon driver to a Dutch farmer, but after the father's death, the family, consisting of several sons and daughters, possessing among them some cattle, removed further into the interior, hoping to find a larger extent of country suited to their pastoral pursuits, and ultimately crossed the Great Orange River, and penetrating far into the wilds of Namacqualand, finally settled on the banks of the Fish River, where Ameral, the eldest brother, became a chief of considerable importance. About four years since a long

drought induced them to remove to Nouzanabies, which appears to be an unusually fruitful country, and if found conveniently situated, in reference to Walvisch Bay, there is reason to hope it will afford a most favourable opening for missionary operations in those parts.

" In the month of October, 1838, Adam, in company with others, visited Africaaner's Kraal, at which place I became acquainted with him. During his stay there he was seized with deep convictions of his state as a sinner, and both in public and private cried aloud in the disquietude of his soul. Such was the anguish of his mind for several weeks that his health was greatly affected. His extraordinary mental suffering may be accounted for partly from his being a man of a peculiarly tender spirit, and partly from his having, at an early period of his life, through the instrumentality of Mr. Schmellen and others, experienced the influences of divine grace upon his heart. He afterwards, however, joined in the unrighteous and cruel inroads upon the Damaras. After spending his time with the Africaaners, some time afterwards he visited Nisbet Bath, where, being an unusually ingenious and active man, he generally spent his time in labouring at something useful to the station, particularly in the smiths' and carpenters' shops. He now became very happy in a sense of his acceptance with God, but as long as life continued his tender heart never ceased to bleed at the recollection of having sinned so greatly against the love of his Saviour. Upon one of my visits to Africaaner, he was my travelling companion, and while sitting under the shade of a mimosa tree, taking some refreshment, he burst into tears, and absented himself for some time. On returning, a similar gush of feeling overpowered him. Immediately on resuming his seat, when an opportunity offered, I inquired what it was which so affected him, and received, for answer, the following statement: 'The thought came into my mind that when our Lord was in this world he went about doing good, accompanied by his disciples, and you, sir, are going about after the same example; and the thought that I should be counted worthy to accompany you is that which appears so great, and overpowers me with a sense of the love of God to

one so unworthy.' The smallest favours showed to him by myself or Mrs. C. would draw tears from his eyes, and it appeared to be by effort that he refrained from weeping constantly. At this stage of his experience, he ardently desired to be settled were he could enjoy the regular instruction and ministrations of the missionary, and expressed a repugnance to return to his family and people, unless there was a prospect of enjoying these advantages. 'What did it avail,' he remarked, 'that he had numerous flocks and herds, a fruitful country, and an abundance of large game? He could no longer live from these things.'

"In the month of January, 1839, having waited for some weeks in anticipation of receiving encouragement that the Gospel would be sent to them, he and the party with him set off to return home, he having first engaged to come again and drive our wagon to the Cape, the principal inducement to which, he said, was that of being with me. He had, however, a design to persuade his brother, the chief, to accompany him, with a wagon loaded with the productions of the country for sale at the Cape, which would afford them an opportunity in person to ask a missionary from such authorities as they might find at the Cape. Upon his arrival among his people, the account which he and his friend Piet Fleermius gave of their journey and religious experience very much interested both the chief and his people. A girl having accompanied them from Africaaner's who could read, they assembled to hear the Scriptures read, and to converse upon them, and to interpret them to such as did not understand the Dutch language, to which exercises they joined singing and prayer. Their congregations sometimes included people from seven different tribes, four of which are blacks; and so gracious an influence accompanied the simple efforts of these two excellent natives, that, in about three months, a number of persons found the same peace with God which they themselves had experienced. Having made their observations on our various means of grace, they, upon our model, formed two classes, consisting of about thirty persons, their number being recorded upon a neat-cut piece of wood, such as

those upon which they keep the account of their sheep, and a distinguishing mark was made between the higher and lower classes. The leading part in the management of these classes, as well as the other means of grace, was taken by Piet Fleermius. The account given by a poor captive Damara of these proceedings was exceedingly interesting. Being seated with a group of the aborigines, he spoke to the following effect: 'I have from those who meet to worship something very great and wonderful. You tell interesting tales, and think you are clever, and I thought so too, but, compared to what I heard, their words produce an effect on my heart that yours never did, and I would tell you what they were, but they are too great: I cannot. A chief of one of the tribes of blacks told his people that he had learned that it was wrong to have more than one wife, and commanded them to abstain from this sin."

"In the month of July they arrived with Ameral's wagon and party at Nisbet Bath, and on the 22d of August, after assisting me in repairing wagons, &c., we set off together, and such was Adam's excellent conduct and affectionate attention to our interests as greatly to contribute to our comfort on the journey, and raise in us the highest esteem for him. In his vigilant attention to the duties of his office on the journey he by no means neglected religious exercises and intellectual improvement. It was our practice, when opportunity served, after unyoking our oxen for rest and refreshment, to read a chapter of the Bible and sing and pray together; and this done, Mrs. Cook spent some time in teaching them to read, for which exercise Adam was generally the first that seated himself and the most diligent to improve by them, and although upwards of forty years of age, and without any previous instruction, he made rapid progress. Thus, during his brief but happy Christian race, he improved his one talent, and though late reclaimed, will surely be among those to whom his Lord will say 'well done.' During our stay in Cape Town the dysentery broke out and spread through the natives both of Kamies Berg and Great Namacqualand. In Adam's case it proved the instrument by which he was to be released

from the pains of life, and introduced into the presence of that Saviour in whom he had daily rejoiced. Death did not take him by surprise; he anticipated and spoke of it without the least dread. Upon my manifesting anxiety and grief at the thought of losing him, he would smilingly say 'The Lord must do as he pleases.' During his illness he evinced a distaste to talk on temporal affairs. When asked about his property, &c., he replied, that he was certain that his brother Ameral would act with justice as to that, and take care that his family had their rights; but to speak of the things of God he was ever ready. When reduced very low, he was asked if Jesus was precious now that his body was sinking. His reply was, 'Sweet! sweet! delightful!' He knew that the great distance overland formed a strong objection to his people having a missionary to reside with them at Nouzanabies; and when lying, as it was supposed, in a state of insensibility, some one spoke of the distance as being greater than it really was: he immediately corrected them, and pointed out several particulars in proof. Shortly before his death, he lay with his hands clasped upon his bosom, and his eyes fixed upwards, when suddenly a smile beamed in his countenance: he stretched out his head and hands, while his quivering lips eagerly whispered some extraordinary feeling of his heart. His dear friend and constant attendant, Piet Fleermius, inquired if he wanted anything, or what was the cause of his excitement? He said, pointing forward, 'The messenger has come for me, I am now to be taken away;' and grasping his friend's hand, he bade him farewel, and in a few moments his hand relaxed in death. Thus died one of the most interesting converted heathens I have ever met with."

"November 18.—Having all packed and ready, after prayer and an affectionate parting with our friends, we once more set off towards Great Namacqualand, having for a driver of one of our wagons a man who only two days previously had appeared in dying circumstances."

"20.—The weather is extremely hot, and the season so unusually dry, that there is a great scarcity of water."

"22.—We arrived late at the Pond Berg River com-

pletely exhausted with excessive heat and loss of regular rest, through travelling in the night nearly all the way from the Cape."

"23.—At half-past ten in the morning, and again in the evening, I preached to good congregations, collected in the neighbourhood by Mr. Theron. In these parts there are some among the white population who evidently enjoy experimental religion; and perhaps it may be traced to the passing of former missionaries."

"December 16.—We again set forward, leaving two of our oxen in a dying state, and others only just able to walk. Such circumstances make the African traveller uncomfortable almost beyond description."

"1840, January 6.—We set off from the last appearance of colonial improvement and civilization, towards the thirsty wilds. In the evening, some of our oxen appeared unable to work, and our fellow-traveller, Ameral, thought it necessary for him to unyoke, in a part which, through lack of water, it was probable his oxen would perish, and our own probable difficulties and distresses were vividly presented to us."

"7.—Early in the morning, after travelling nearly all night, we came to the usual resting place, Witzand, but here there was no water, and our oxen had to remain through the heat of the day in weariness and thirst, and in the evening again to travel to the nearest water."

"8.—At Quick Fountain. Here we learn there is little probability of obtaining water again before we come to the Great Orange River, a distance of about seventy-five miles. At the river we have the prospect of being detained by the overflowing of the same. Such is African travelling in these parts."

"15.—We rose after three hours' sleep, and commenced our work of digging for water. We were much discouraged to find that the water had considerably evaporated; but by digging for several hours, during which we were painfully exposed to the sun, and opening three places, we obtained a moderate quantity of water for each ox."

"16.—At this place we did not expect to find much water, but we hoped to obtain a little for the weakest of the oxen. In this, however, our hopes were disappointed,

and the day being unusually hot, our cattle suffered extremely. In the afternoon we proceeded, but at a very heavy rate, and it appeared probable that we should be under the necessity of abandoning one, if not two, of the three wagons to obtain water for ourselves and cattle. As the night advanced, however, the cool air in some degree renewed the vigour of the oxen, and by assisting each other up a steep sand hill, we appeared to reach better ground almost by a miracle; but still we had a considerable distance to go, and the sun had now become warm, but through the good Providence which guided us, we came to a place among the river hills, at which there was a scanty supply of water; and the river in the nearest part being within five or six miles, we unyoked and sent off oxen, sheep, and goats to the river. With our awning spread in the sand, with a sheep-skin and pillow, I felt an inexpressible happy sense of the deliverance from difficulties which we had experienced, and of gratitude and love to Him through whose good providence our circumstances were so happily changed."

"17.—*For three nights and three days I had not slept more than about four hours, and had been under the necessity of driving my own wagon, my driver having gone to seek assistance.*"

"18.—In the afternoon our oxen came in sight from the river, and having obtained twenty fresh ones to assist us, we hoped to have proceeded in good circumstances, but we received the information that one of our horses had fallen down through having been too long without water, and another was very ill, and fell just as it arrived in sight. This we found had occurred through the negligence of the watchers, who had suffered them to remain a day longer than was necessary without drinking. This accident occasioned us a journey on foot to the river, at which I found about forty natives, to whom we spoke a little and prayed. Mr. Tindal's horse we found at the river dead. The one we had left behind we found better on our return after midnight, and by repeated bleeding and medicines it recovered."

"25.—We reached the Bath in safety, and found the natives left in charge had conscientiously fulfilled their duty, and we felt happy on re-entering upon our labours.'

CHAP. XIV.

VISIT OF MESSRS. BACKHOUSE AND WALKER TO THE STATION—MESSRS. COOK, TINDAL, AND COMPANY SET OFF ON A TOUR—DECREES OF THE NATIVE COUNCIL—THE HORSES AND CATTLE TAKE FRIGHT—NEW MARRIAGE REGULATIONS—PLEASING ASPECT OF THE MISSION VILLAGE—SEARCHING FOR WATER—WILD GAME—A BUFFALO HUNT—RHINOCEROS SHOT.

"January 30.—Messrs. Backhouse and Walker arrived at the Bath. Their ostensible object in visiting the heathen stations is to give encouragement and comfort to the churches, and especially to the missionaries."

"February 5.—Myself and Mr. Tindal set off with our two visiters on a short tour among the scattered people. Having started a little after midnight, we reached Koricus for a late breakfast. After resting, we assembled the people, and Mr. Tindal and myself taking the singing and prayer, Messrs. Backhouse and Walker addressed the congregation. In the evening we proceeded towards Ammus, but losing our way, we found it necessary to sleep till morning."

"6.—Reached Ammus about ten, a m. At this place we found upwards of one hundred people, and assembling them as at Koricus, had an interesting service. From them we purchased a kid and abundance of milk. In the evening we again proceeded, but the night being dark, and the path difficult to find, we stopped, after travelling a short time, at a small watering place, where we found about twenty people, who so seldom, if ever, have seen civilised men, that they were greatly alarmed at our approach. With these we held a short service before we slept."

"7.—We again proceeded, and riding only a short distance, stopped with a similar party until the afternoon, when we again proceeded southward towards the mouth

of the river which empties itself into the Great Orange River. About sunset we met a large party of natives travelling northward. Having gone on till in doubt about the path, we again rested for the night."

"8.—We could only travel a short distance on account of the heat, and did not reach Africaaner's Kraal until late, but we were cheered by a most hearty welcome from all classes of the people, and found a comfortable resting place under the shade of a wide-spreading raisin tree, strengthened at the back by native mats."

"9.—The Sabbath. We attended with the natives at the early prayer-meeting, and felt the refreshing presence of the Lord. In the morning service which followed, Messrs. Backhouse and Walker conducted it, and myself and brother Tindal the evening service; and met the two classes, containing about forty members, all of whom appeared in a very interesting state. Twenty who meet in class were absent, not knowing the time of my visit."

"24.—Report from the Council Chambers informs us that it is determined to have all the fiddles and various instruments used in certain midnight revels destroyed, and that a fine is to be levied upon every person detected in aiding at any such assemblies in future, and that such of the Council or Provisional Magistrates as have neglected their duty in preventing such injurious meetings shall be superseded by others. This is important to us, inasmuch as these amusements have always been a snare to the young converts, and not a few of all ages and conditions have fallen by them."

"March 6.—I set off on a visit to the north, hoping to convey some instruction to the wanderers, and to induce some to remove to the station, as soon as circumstances would permit."

"7.—I preached to a party of eighty to one hundred persons, and proceeded, notwithstanding I had travelled till midnight on the previous evening, to ride at night, as far as the difficulty of finding our untracked course would permit us."

"8.—Having slept without supper, and riding again without breakfast, we reached a cattle post about noon, at which we found about one hundred and twenty per-

sons. With these, after taking some refreshment, we also held a religious service, and I was much interested with their generally decent dress and serious deportment. In the afternoon we proceeded through rivers, and cliffs, and winding paths, and over precipitous rocks, in search of two other parties. At dark in the evening, having reached one party, we took guides, and again proceeded, and found them at a late hour. There we lay down for the night, after holding service with the people."

"9.—The Sabbath. As early as the people could be assembled, I preached to them, and then taking breakfast, during which I held several conversations, we returned to the party we had passed in the dark the previous evening. With these we held service, and again proceeded towards the party visited on the previous day at noon. On my arrival at this place, I felt much fever and exhaustion, but after half an hour's sleep and a little milk, I was enabled to proceed with the evening service, and was much blessed whilst preaching to this interesting congregation. After service, being very weary, I was again sleeping under the side of a raised mat, when suddenly the horses, tied at a distance, took fright, and ran off with the tree to which they were fastened. The noise frightened the whole herd of cattle, and set them off in the same direction; and the huts being low and frail, the people were in considerable danger. Here the greatest confusion was occasioned I ever remember to have witnessed. The children cried, the women screamed, men shouted, while the sound of the feet of hundreds of cattle and the crashing of fences was louder than thunder, and appeared to shake the adjoining mountains."

"10.—We proceeded towards home, in our way to which we held service with two several groups of people, and came to the station on the evening of Tuesday, the 11th, and found brother Tindal's wagon prepared for his tour to the east."

"15.—Job Slater came on a visit. He is an intelligent and pious man, and, from a desire to do good, he has been teaching the children to read, and holding religious services with the people belonging to the cattle post at which he resides. I made him a present of useful

articles, and gave him some instructions for the future direction of his efforts, but I particularly wished him to be under my immediate instruction for three or four months, for which I hope he will endeavour to arrange."

"23.—The chief and a great number of the principal people, as well as others, arrived for the Sabbath, and are to proceed on Monday morning to elect a new Council."

"24.—A considerable improvement is manifest in the people, both in intelligence and principle, and it is pleasing to see that this is by no means confined to the members of the church, for there is a secret, silent, general spreading of the leaven."

"25.—Without my interference, they have settled some important differences, and with my advice they have made new regulations for marriage, importing that no persons shall be allowed to unite as man and wife without due notice to the chief, after which they shall be three times published in the chapel, and married before a sufficient number of witnesses. Other things were ordained tending to advance the interests of the mission and religion generally. All parties came well supplied with food, and a considerable number of sheep and other things were brought to exchange for clothing; so that our mission village has presented an unusually busy and interesting aspect; but above all, I hope real good will have resulted to the souls of the visiters."

"April 16.—I started on a visit to the people northward, on ox back, and after passing a small cattle post, arrived at Ammus on Friday evening. I found the people who usually occupy this post partially scattered, to take advantage of the temporary pools of water which are found for a short time after rain. Messengers were sent to call them together for the Sabbath."

"18.—I spent the day principally in catechising the children and young people, and in teaching and preaching the things connected with the Gospel."

"19.—The Sabbath. We had a good congregation of people, and the deepest interest was manifested."

"20.—In the morning, after singing and prayer, we proceeded in a northeasterly direction. The morning was beautifully clear and serene, and my soul enjoyed a

sweet calm under a sense of the smile and blessing of Him, who hath called me to preach the Gospel to the heathen, upon my feeble labours; and I did indeed feel, whilst riding upon the back of an ox, with clucking Hottentots in front and rear, a joy peculiarly the missionary's own. On our way, my interpreter, who is wealthy in flocks and herds, assured me that *their sheep and goats had increased, in consequence of the mission among them, about four fold.* This has been brought about by the peaceable disposition produced in the minds of the neighbouring tribes by the establishment of the Gospel in the country, which enables this tribe to occupy their land, the largest and best portion of which they dared not to approach; so that partial and imperfect as the effects of the Gospel have been, it may be said, in reference to them, 'Godliness is profitable for the life that now is, and for that which is to come;' and under the benign shadow of the Gospel, they dwell without fear. Having passed a small kraal during the day, at which I could only spend a very short time, we came in the evening to Keecaap, at which place we found a large number of people, who received us with manifest tokens of joy, and listened with the most encouraging attention while I spoke to them a short time on the things of the Kingdom of God."

"21.—A number of people came from a neighbouring kraal, some in a wagon, some on ox back, and others on foot; and I endeavoured to explain to them the nature, and urge upon them the necessity, of the new birth. At midday I conducted a service at a small post eight or ten miles further north, and after some refreshment, proceeded again in the same direction; and as the day closed, after riding over a country abounding with the finest grass of numerous varieties, yet almost impassable for rocks and loose stones, we came to Honees. At this place, after enduring the most stormy bellowings of cows and their calves for more than an hour, during which time the ground had been levelled by the side of a bush which offered its friendly shade, a mat reared up in a semicircular shape, a fire made within its range, and tea and flesh prepared for refreshment, with as much milk

brought by the natives as we chose to drink, we enjoyed the sweetest season with some of our members of society and others with whom we were favoured during the journey. In the course of the night a heavy cloud arose, and the rain beginning to fall in drops of rather uncommon size, I had a struggle in my mind whether to endure a drenching or to face the filth and vermin amongst the people in a mat-hut, but the rain ceasing, my difficulty was happily removed, and I enjoyed natures sweet restorer until the day dawned."

"22.—Proceeded to Kamtoap; water exhausted. At this place I found a man who possesses about a thousand sheep and goats, and herds, horses, &c., in proportion. He, and a number of people about him, appeared to be fully taken up with temporal possessions and occupations. In the afternoon we rode to Hoeyoop, under a most threatening sky, rent with loud thunder, and glaring with lightning; and the rain, for a short time, drove us from our oxen, with our sleeping equipments, to take refuge under a shelving rock. In the evening we held service, at the close of which we lay down, in comfortable circumstances, under a temporary shelter which the people had kindly made for us."

"23.—We sang and prayed with the people, when a very gracious influence attended, and one person was particularly affected. From this point I directed my course homeward to the Bath; and, by travelling nearly night and day the most direct road across the wide waste, arrived in the afternoon of the 25th."

"May 1.—Four people arrived from Ameral to conduct us to Bassonabies.

"June 5.—I left Nisbet Bath, with Mrs. Cook and two children, in an ox wagon, to visit the part occupied by the chief Ameral and people."

"7.—Spent at Koricus, with about eighty of our people, some of whom were members of society, and we felt it to be a good beginning of a journey, not likely, on the whole, to be favourable to our spiritual interests."

"14.—The second Sabbath we spent at Kamope, (Lion River,) at which place I preached to a congregation of about one hundred people, the greater part of whom

are connected with Dirk Isaac, not a very reputable character in this part. We began to meet with spring bucks in greater numbers, and tracks of lions."

"15.—Our people supplied our party, of about thirty-one persons, with meat by shooting two spring bucks. our course is changed with a little variation from north-east to north-west. The soil is black, without a solitary fountain. We have hitherto, however, found a tolerable supply of water in the hollows of the river beds."

"17.—Our company sent out a party of horsemen after a company of zebras. Three were shot, which occasioned our spending the night at a place in a river not far distant from the scene of action, called by the natives Blonid."

"18th.—We left Blonid, and proceeded through a very barren country, to Noos, (waterfall,) which we reached about six, p.m. Here we found it difficult to obtain wood for firing, and although at this place there was abundance of water in a lake found in the bed of a river, yet from this time it began to be extremely scarce, so that we found it necessary, on several occasions, to exchange our oxen for another team, having two with us. Travelling without intermission for a night and a day to reach the next supply, and even then sometimes disappointed, had to proceed again with our cattle thirsting."

"20.—We came about ten o'clock to Dabbires. Here there was a small quantity of water only remaining in a lake, bounded on either side by sand hills, raised so high as to be seen across the stony waste at a great distance, and overhung by fine mimosa trees. The whole has a singular appearance, and seems to have been formed in a remarkable way for the relief of this thirsty and extensive desert."

"21.—We spent the Sabbath profitably. In the afternoon I met a class of six persons, some of whom had felt the first effectual workings of the grace of God during this journey."

"22.—We proceeded towards Knois. In the forenoon we saw a gnu, and some time after a large number of cameleopards."

"23.—Having no water for the cattle with us, we proceeded about three hours' ride to Gwamoos. From this, in the afternoon, again towards Knoip. Here we frequently met with the track of the rhinoceros, but saw none of them. The country continues to be a complete desert; and after travelling, almost without intermission, during the afternoon and night, and reaching Knoip at nearly noon, it was with great difficulty a little water could be got for the use of the people."

"24.—In the afternoon we left this place, and travelled the greater part of the night, and until eight, a.m., on the 25th, before we reached the water; but from Knoip the face of the country changed, and our path lay across valleys and high ridges of deep sand in continued succession, almost at an equal distance from each other, and covered with the most luxuriant grass. At Knoo Honope we found abundance of water and the country interesting. The water is found in the bed of a river running from the northwest. In the rainy season it forms a fine stream, and in the driest season contains a succession of lakes. In each direction wild geese, ducks, water hens, snipes, and a kind of woodcock are sporting on the lakes, and hiding in its thick beds of reed. The kind of duck called widgeon is very numerous. Some of these I succeeded in shooting, but only obtained a part of what I shot; the others escaping by creeping into the reeds."

"25.—In the afternoon we proceeded towards Honope. At this place we rested for the night, where we found a part of our company, who had gone forward, intending to proceed home before us; but having met with a buffalo, they had been detained by hunting until it was too late to proceed."

"26.—Being desirous of obtaining a supply of food for our large party, myself and two others proceeded upon the track of the buffalo hunted the preceding day, while the wagon went direct to Honope. With great difficulty we traced him over the limestone karoo, to within a short distance from where our wagon rested. We had only just loosed our horses, and seated ourselves by the wagon, when a hasty message came to say the

animal was discovered lying under a bush. All was now hurry; some ran on foot, others went on horseback, and all the guns that could be mustered were brought forth. The buffalo was fired upon by one gun, but only slightly wounded, and the people generally being at a good distance, he did not, as is common, pursue us, but ran off, and being followed about two miles, was again brought to a stand, and the fight commenced. He pursued the horsemen with the greatest fury, while those on foot escaped by hiding amongst the bushes, or any place that presented itself. None were willing to advance near enough to shoot with much certainty of killing so large an animal. Before the struggle was over one of our men was near being destroyed by him, but he escaped."

"27.—During the forenoon, being detained by three lost horses, and some of our people being in pursuit of a wounded zebra, the remainder employed themselves in getting honey out of the crevice of a rock. In the afternoon we set off to Hah Kams, at which place we spent the Sabbath."

"29.—We set off again, and after travelling over a stony wilderness for several miles, came again to the river, or rather a fine grassy plain, through which the river winds its way. The country is fruitful, and fountains and lakes are within a short distance of each other. Numerous traces of the rhinoceros and cameleopard were here met with, whilst hundreds of zebras were to be seen as the day declined. Approaching to the water, we stopped for the night some distance short of Knooquyse, not daring to go to the water in the dark on account of the lions."

"30.—We set off towards Annis, a place celebrated for a number of fountains and abundance of water. On our way we passed through thousands of spring bucks, but although our people shot several times, we only obtained one. We also saw an unusually large herd of antelopes, called hart beests. In the evening, early, we stopped for the night at a distance from the water."

"July 1.—Proceeding early to the water, we observed fresh tracks of the rhinoceros, and after breakfast pro-

posing to follow them, I accompanied them, having a strong desire to see the animal alive in his wild haunts, as well as a wish to possess his skin and carcase. After a chase and firing, which lasted upwards of two hours, one was slain, the flesh of which furnished an enormous quantity of food, and the skin was very valuable to us."

"2.—Having been detained by hunting and dressing, we left Annis, and proceeded towards Gomnaap and Carra, or Little Nooquyse. Although the water at Annis is abundant, there being many fountains, the streams of which produce large beds of reeds, yet the country is barren, and entirely without wood, and near the fountains much of the land is brackish. Late in the night we came to a bushmen's village, the site of which was a red sand hill, covered with a beautiful kind of tree called by the natives erroo tree. These people being acquainted with Ameral, they manifested no surprise at our approach, and were active in making us fires and assisting us. Before retiring they joined us in family worship, and I addressed a few words of instruction to them in particular, to which they listened with devout attention."

"3.—We proceeded through a country diversified by sand ridges thickly covered by erroo trees and camel thorn, and valleys of the finest pasturage, thickly set with shrubs and bushes. Gomnaap possesses a fountain, the water of which is confined to a lake embanked with limestone. At night we stopped at Little Nooquyse, the water of which is strong, being situated in the bed of a small river. The neighbourhood is fruitful and interesting."

"On our way to Bassonabies we saw cameleopards, and a very large herd of blond wilde beesten, or gnus, quietly grazing. After a very wearying ride we reached Bassonabies at nearly midnight."

CHAP. XV.

RELIGIOUS ZEAL OF THE NATIVES—POWERFUL INFLUENCE OF THE SPIRIT—EXTENSIVE MARRIAGE CELEBRATION—EXCHANGE OF PRESENTS—DEGRADATION OF THE ABORIGINAL HOTTENTOTS—CONTRAST BETWEEN THE DAMARAS AND HOTTENTOTS—KINDNESS OF THE CHIEF AMERAL—VERY HIGH GRASS—LIONS—CONVERSIONS AMONGST AMERAL'S TRIBE—GRATITUDE OF A DAMARA CHIEF—SHOOTING A RHINOCEROS.

"July 5.—In the morning we found we had taken our stand upon ground rendered less agreeable to us by its having been the site of a recently removed Hottentot house. The wind was cold and the situation unsheltered, but conforming ourselves to circumstances, we felt it happy to spend a Sabbath amongst this far-distant heathen people. The services and school were exceedingly interesting."

"7.—Having proposed to remove my wagon and take up my residence on the side of an opposite hill, the people agreed to remove their village at the same time to the top of the same elevation, where the site of the village rebuilt the same day is very interesting. Below is an extensive plain, covered with grass of the finest description, upon which numbers of cattle are always feeding. In some places are beds of reeds of several acres in extent. The ground, for the greater part of the year, is perfectly sound and dry, and offers a soil of the richest quality for rice, wheat, and maize; and probably the sugar-cane would flourish here. The number of people living together is about four hundred, within a day's journey a thousand. There is no ground suitable for irrigation; but, with a little labour, a well might be provided to supply every house in a large village. There is abundance of large and small game. Much of the scenery is far removed from the monotony which gene-

rally prevails in South Africa, and the general aspect is that of fruitfulness."

"8.—Commenced a daily assembly of the people in the morning to read the Scriptures and for prayer. After which the school is held, at which any person of my company, who is able, gives his assistance, and the people manifest the strongest desire to learn."

"10.—The people, without any assistance from me, have begun to cut timber and reeds, for the erection of a chapel."

"12.—The Sabbath. A gracious influence attended the services of the day, and they were made the means of re-awakening some who had become lukewarm, and of restoration to some who had lost their peace with God; and others, who had up to that time remained in darkness, were pierced with keen convictions, and began with strong cries and tears to seek the salvation of their souls."

"16.—After the school we took an early dinner, and went to the lake, which principally affords water for the cattle. We hoped to obtain some fish, but were disappointed; we, however, succeeded in shooting three fine wild ducks, and our ride through the long grass of the flat was very interesting."

"19.—Sunday. I preached to them from the message of John the Baptist, and a very gracious influence, especially in the evening, attended."

"22.—My native interpreter set off to visit a tribe of the Berg Damaras, residing a day's journey from this. During the day they met with a party of hunters engaged with a rhinoceros, which the parties, with their united forces, succeeded in killing, but not until he had killed a horse and dangerously injured the rider. The interpreter's party afterwards shot three zebras, which the natives gladly dressed for the small reward of the heads and offal."

"26.—The Sabbath. Twenty-six persons, all of whom had given satisfactory evidence of repentance, were admitted to communion with the church by baptism. It was a solemn and deeply-affecting season; especially to the natives, some of whom were so powerfully affected

that they sunk overpowered to the ground in a state of insensibility."

"27.—This day was signalised by the marriage of the chief Ameral, and that of fourteen other couples, most of them being the principal people of the tribe. The chief gave a good fat ox, nearly a quarter of which was sent to us that we might participate in the festivity of the day. Mrs. Cook, in return, made and sent to his house an enormous pudding, and all faces manifested rational and becoming pleasure in the events of the day."

"29.—Our party went out and shot five bucks."

"August 2.—Sunday. Several young men from Jonker Africaaner were present. They have brought oxen half way, to assist in conveying our wagon to them, and we are to set off on the 5th or 6th instant. After the morning service I administered the Lord's Supper to upwards of thirty persons."

"3.—A servant of the chief was married, after having been duly published in public, agreeable to the English custom."

"4.—Seven couples, who had been previously living together, were publicly married."

"6.—Late in the afternoon we set off to visit Jonker Africaaner and his people."

"7.—Came to a small company of the aboriginal Hottentots or Namacquas. They possess scarcely any domestic animals, except dogs, and being too idle and improvident to seek a provision from the vegetable roots, &c., their circumstances appeared to be truly degraded and miserable. At our usual evening worship I endeavoured to convey to their minds some instructions in moral and spiritual things; but some zebra flesh, which our hunting party brought about the same time, was hailed with far greater signs of pleasure."

"8.—A number of people from a tribe of blacks, Berg Damaras, came to us, and, with the different parties united, I again conducted a religious service. One of the blacks brought the chief Ameral some honey, with which all the travelling party was regaled."

"9.—We spent the Sabbath with the Damaras, during which I endeavoured to convey to them further instruc-

tions on the great truths of Christianity, and gave them an idea how they were to learn to read the Bible. They earnestly attended to the instructions, with a few exceptions, and we spent the day with peculiar interest. The Berg Damaras, in person, habits, and character, form a striking contrast to the sickly-coloured Hottentot race. They are almost without exception large and strong made, and, in some instances, strikingly handsome. They are remarkably provident, taking care of every bit of skin likely to be useful for clothing, and carefully laying up the food they have to spare. They labour with their hands, both male and female, with their children, in gathering the bulbous roots, &c., until their hands are greatly enlarged, and nearly as hard as horn; and in their apparently fine health they reap abundantly the fruit of their toil, whilst their squalid neighbours, with their sickly dwarfish children, show too evidently the irregularity of their indolent habits. To all these races Ameral appears to behave with kindness and liberality, assisting them greatly in obtaining food and skins to cover them, and he is rewarded by being looked up to as a king amongst them."

"12.—Setting off at midday, we found ourselves, as evening approached, by conical hills, covered with copse wood, whilst the plains were thickly set with camel thorn trees, many of them in size and beauty of shape being like fine English oaks. The grass in some places reached to the backs of the oxen."

"13.—We arrived among a numerous tribe of Hottentot aborigines. With this people Mr. Archbell lived for some time on the banks of the Fish River. Like all the Great Namacquas, they are extremely filthy in their persons; in their dispositions, independent, unfriendly, and avaricious. Their manners are so disagreeable that nothing but love to souls and a desire to do the will of God would induce a family to live among them. The chief and a large portion of the males were absent on a marauding expedition against the Damaras, in which they were reported to have met with loss and disappointment."

"14.—We left this people in the afternoon, and slept

in the midst of the wilderness, surrounded by mountains. The plain is covered with the finest grass in the country, and was formerly possessed by the Berg Damaras, but afterwards encroached on by their more powerful neighbours further north, and now again occupied by the Hottentots and Berg Damaras together, the latter having joined with the colonial runaways, and other bastard Hottentots and aborigines, and proceeded with them as they drove back the Gomanna Damaras from the neighbourhood of the Fish River."

"15.—After a morning stage, and resting at the water, we proceeded, about one, p.m., through a valley, beautified with the kind of bushes or shrubs found on the banks of the Elephant and Berg Rivers, called Bloem Bosch, from which I named it Blossom Valley. Shortly after this we came to a part fearfully beset with rocks and large loose stones. About half-past two, p.m., whilst stopping to load my gun and shoot at some partridges, the first I have seen since leaving Kamies Berg, our axle broke, and let the hinder wheel down. Having, however, an excellent helper in the chief Ameral, we were able in about an hour and a half to move on again. It, however, brought us into uncomfortable circumstances with a bad road, in the dark, and ultimately obliged us to stop short of the water place, and to travel to it on the Sabbath morning. To this place, formerly called Koetis, I gave the name of Gilboa, from the barrenness of its high mountains, and its general desert appearance, and the cruel deeds done here by the Hottentots and Damaras, of which two maimed persons who came to us gave appalling evidence."

"16.—The Sabbath. I conducted divine worship twice, but it was with difficulty we prevailed upon a part of the people to attend. They refused on the plea of being bushmen; that is, they possessed neither sheep nor cattle, and therefore were not qualified to take part in such exercises. One means they use to obtain food is to visit the water early in the morning, near to which they frequently find a carcase or two, a great portion of which is still remaining. These have been feasted on by lions, the destroyers of them, but which leave them on the

approach of the bushmen, but frequently lying at a distance, watching the natives whilst cooking and feasting on what has been stolen from them."

"17.—We proceeded to Nowas. This part we found fruitful, abounding with game and the vegetable bulb eaten by the natives. Two zebras were here shot just as we approached the water, and whilst our tea-kettle was boiling, five wild hens which were killed made a more delicate addition to our larder."

"18.—We passed a water called Keehoeroep, after a long day's ride, principally over a fine flat abounding with spring bucks, one of which was opportunely obtained for our dinner."

"19.—We rode to Kombaraop to breakfast. Here we appeared to be surrounded by lions. One of our party came very near one lying in a bush, and the day before the same man saw four together, watching the remains of a carcase. In the night we are frequently in danger from our oxen taking fright and furiously galloping towards the fire. On this account a large herd of cattle, in such a case, is more to be dreaded than the lions. At this place the chief and a number of his people met us, all mounted and decently clothed, to conduct us to Siberis, the chief's residence, and at half-past four, p.m., we found ourselves safely set down in the midst of his people."

"22.—Assembled the people early for prayer and reading the Scriptures."

"23.—An interesting day to us, and, from the evident effects of the Gospel on the people, I trust a day of usefulness."

The following is an extract from a letter written from the last-named place to the Committee of the Wesleyan Missionary Society in London:

"Siberis, the residence of the chief Jonker
(pronounced Yonker) Africaaner, Aug. 24, 1840.

"Agreeably to the arrangements alluded to in my last letter, we set out to visit the chief Amaral and his people on the 5th of June. The journey was characterised by an interesting variety, and appeared to give an aspect to our work more truly missionary than it had heretofore

assumed. Our table in the wilderness was frequently supplied with game, and often varied from the wild duck and different species of the buck kind, up to the unwieldy rhinoceros, which is nearly as large as the elephant. Our meetings for divine worship were especially favoured by the presence of God, and our Sabbaths, on all of which we were able to rest, were days of rest indeed. A class of six persons of our party was formed, and was made the means of preserving them from that spiritual declension which is frequently the consequence of a long journey. Our interpreter was very providentially delivered from a buffalo, under whose feet he had fallen, a circumstance which called forth from us the most grateful accents of praise to Him under whose care and protection we more than ever felt ourselves to travel. The remarks of the man himself upon the occasion were a beautiful manifestation of Christian simplicity. The same ferocious creature had, a few days before, killed a poor bushman. The relative situation of Bassonabies, Ameral's residence, appears to be six weeks' journey with an ox wagon, or eight hundred miles, perhaps, distant to the northeast from our Bechana stations. Its latitude is nearly the same as Walvisch Bay, and the distance, nearly west, is three weeks with an ox wagon; perhaps when the nearest way is found the journey may be performed in a fortnight. The country about Bassonabies is fruitful, and its scenery very interesting, but deficient of valuable timber. It connects with it, however, a fine flat, watered by periodical floods, upon which, probably, could be successfully cultivated rice, sugar cane, Indian corn, &c. The whole country, as far as we have come, is generally fruitful, but so much confined by mountains and limestone hills as greatly to detract from its utility. With Ameral's people we have resided upwards of a month; and, notwithstanding the inconvenience of a mat hut and the privations which we were called to undergo, we were amply rewarded in the good which we witnessed. Shortly before leaving them, twenty-six persons, who had afforded good evidence of a work of grace upon their hearts, were admitted to communion with the church by the solemn ordinance of baptism; and in the afternoon partook of

the Lord's Supper, administered to the members in society, upwards of thirty in number. In the course of the following week twenty-four couples were united in matrimony, the greater part of whom had previously lived together. During my absence in this direction, our interpreter remains with them to continue the religious services and the school, which latter is numerously attended, and very interesting. I regret exceedingly that there is not a native teacher for this people. We have come as far as this, at the request of the chief, who sent men and oxen to assist us, and it is probable I shall yield to the urgency of him and Ameral, and go as far as Walvisch Bay. Ourselves and children are in tolerably good health, although affected by the extreme changes from heat to cold."

"25.—In the afternoon set off towards Walvisch Bay."

"26.—Rode to breakfast to Jonker's grotto."

"27.—Changed our course from west to northeast, our guides fearing that the river we were pursuing would leave us without water."

"28.—Travelled northward. In the course of the morning some zebras appearing near to the wagon, I unloosed my gun, loaded in one barrel with ball, and having a cap upon it, in returning it to its place, the hammer struck against a board, and the contents of the gun passed through all our bedding, shattered a bow of the tent, besides other little marks of the ball; but, through mercy, Mrs. Cook and the children, who sat on the stretcher, received no injury. In the afternoon our path became more rugged. Shortly before reaching the water we came to a very long and steep hill."

"29.—The country is wild, but fruitful in grass and herbage suited to cattle. At eleven, a.m., we set off, and after travelling over a difficult and dangerous path, sought out and improved as far as circumstances would permit by those who went before, we stopped for the night and the following Sabbath, a short distance before reaching the Kooisip River, the night having overtaken us and rendered it unsafe to proceed."

"30.—Surrounded by the Damara hills, and a scenery

generally of the wildest description, we spent a peaceful day, and felt it a blessing both to mind and body. We were joined here by some of the aborigines of these parts, called Topnaars, or the highest, because they have ventured the farthest north, they being also of Hottentot extraction."

"31.—Nearly one hundred people were employed in making a road for us to descend into the Kooisip."

"September 1.—Having travelled only a short distance amongst the hills yesterday, we are still on the banks of the Kooisip. A number of fine-looking men of the Berg Damara race have come to us. They were once rich in cattle, but have been entirely stripped by the marauding Hottentots, and they chiefly subsist upon a nutritious kind of bulb which is found near the surface of the ground in great abundance. They now visit their conquerors with a present of what they dig from the earth, or of wild honey from the rock, and in return are regaled with flesh and milk. The party that have come to us are employed in making a road across the Kooisip towards the Swakop River. Before commencing labour, I questioned them as to their origin, but found them totally ignorant on the subject. All they know is, that their parents lived in these parts. They obtain iron, &c., from the tribes nearer the coast, which is occasionally visited by ships. I spoke to them upon some of the first principles of the Gospel, with which they appeared to be much interested. They are an exception to those who have been driven towards the Fish River. Contrary to that locomotive disposition for which the Hottentots are so remarkable, they feel a great attachment to their native soil, and scarcely ever go one hundred miles from the place of their nativity. I gave them the cow I had obtained from the Hottentots, at which their chief expressed his surprise, saying he never expected such a favour as that would have been shown to him."

"2.—We again moved off, and after winding about for two days, we returned on the evening of the 3d to the Kooisip again. At this time we discovered that we had been deceived in regard to the time which the journey would occupy; and but for the people being pressing to

proceed, I felt inclined to turn back. The river bed affords a fine kind of timber, as large as English elms, and fit for any purpose. The tree most particularly alluded to is called anna-boom; there is also a kind of wild fig tree, through eating the fruit of which a brother missionary, Mr. Schmelling, and party became extremely ill. This tree also grows to a great size. The river is generally confined to a very narrow space between the hills, but where we now stand it is widely extended, so as to form quite a plain, which is beautifully covered with trees, and affords luxuriant pasturage."

"4.—We again proceeded, and after travelling over the hills about three hours, the people succeeded in shooting a rhinoceros, which, when fallen, was surrounded by our more barbarous travelling companions, the Topnaars, as by so many wolves; plunging their arms into the bowels of the animal, several would contend for the same piece of entrails, manifesting a large degree of evil passion. Had they not in some degree been awed by our presence, I was told the probable result would have been personal injury to each other by their knives and spears. When gorged with eating, they have been known to run like so many maniacs in a crowd to the nearest water, plunging one over another, to the great danger of those who may happen to be in the first rank. On one occasion, one of them was only rescued by the observers just in time to save his life."

"5.—During rather a long day's ride, five zebras were shot and brought to our resting place, the flesh of which, together with that of the rhinoceros, was not too much for our party of about two hundred souls."

"6.—I felt much enjoyment while I preached twice to the different grades of people forming our congregation. In the afternoon the school for teaching reading was held."

"7.—Came, after a long ride, to a rugged part of the hills, where we found it necessary to make our passage with much labour. Having been told that the worst part of our road was passed, I was much disappointed to find that we had to wander amongst the stones, without making much of our proper course, nearly the whole

day. In the afternoon a rhinoceros was shot. Two others, which escaped, ran past the wagon within a very short distance."

"9.—We proceeded early in the morning, and, after a short distance, got upon an even surface, and travelled very pleasantly. The country also became more fruitful. Reached Udor. Udu, or Committee Hills, about midday; found plenty of brackish water, but difficult to approach for rocks; rhinoceroses, cameleopards, and zebras abounded. Here we left some of our tired cattle."

"10.—At four, p.m., set off, upon a very circuitous route, towards the Zwaacop River. At a late hour we unyoked upon the wide waste, without water near."

"11.—Proceeded early. Passed a brackish water, and at ten, a.m., rested in the bed of a sand river, where water, to a limited extent, could be obtained by digging. Rhinoceroses still abound. One ran at a man of our party, and threw him several yards with a blow of his head, but happily did not strike him with his horn, a most formidable weapon."

"12.—At twelve, a.m., came to Zwaacop. The fine anna trees and various shrubs and large beds of green reeds looked very interesting. We expected to meet with some buffaloes, but were disappointed; but, in the course of the day, two rhinoceroses were killed. The flesh of one, a three years' female, of which I partook, was very good."

"13.—The Sabbath was spent in the same place. I held divine service twice, and school in the afternoon."

"14.—Left early in the morning to proceed down the river to the sea. The river would be here properly called a glen, bounded by mountains of solid rock, and subjected to periodical inundations from the torrents which flow from the heights during the rains."

"17.—We rested in the morning, about seven miles from the sea shore, and here we fell in with the long-expected buffaloes. A large herd of gnus ran off unmolested on our first appearance, and all that remained of a numerous flock of spring bucks was the traces of their having been recently there; but the sullen buffaloes lie close in the reeds until burned out. During the day six

fine ones were killed and as many severely wounded, in search of which we have left a party, and have not yet heard the result."

"18.—At noon set off to the sea shore, and, after a pleasant ride, rested under an excellent shade, formed by a large bed of reeds, within a hundred yards of the surf."

"20.—The Sabbath. Spent interestingly in preaching to the mixed company."

CHAP. XVI.

DESCRIPTION OF WALVISCH BAY AND NEIGHBOURHOOD—MODE OF FISHING—ATTACK FROM A TIGER—THUNDER STORM——RETURN TO NISBET BATH——SEASONABLE SUPPLY OF FOOD—SCARCITY OF WATER.

"September 21.—Monday rode to Walvisch Bay. The country in the vicinity of the bay is very barren. There appears to be no wood available for firing for miles distant. Amongst the downs, brackish water is tolerably abundant, but must frequently be obtained by digging; there is also occasionally a bed of reeds, and a coarse kind of grass, somewhat abundant, available for cattle. A fruit grows on the sand hills similar to a sweet melon in size and colour, but with a prickly husk. Its quality is also different, but it is spoken of by those who have eaten of it as very delicious, and it is so nutritious that in the summer season the natives, almost forsaking all other kinds of food, grow quite stout upon it. Ten miles from the bay the Kooisip River becomes very fruitful, and is of a width which gives it the character of an extensive plain. It abounds with fine timber of the anna tree. The tribe of natives lying near the bay number upwards of a thousand. They subsist chiefly from the sea, having scarcely any domestic animals. They catch both large and small fish at the reflux of the tides by spearing them; they likewise obtain different kinds of shell fish which abound, and also seals; and when visited by the whaling ships they eat the flesh of the whales. The coast appears to be rich in productions: coral is scattered about among the rocks. Walvisch Bay is sheltered by a ridge of sand running very far into the south side. It is upwards of seventy miles wide, the first twelve miles of which is very calm, being almost without motion at the beach. Just as we arrived, a number of the bay natives rushed from the sand hills,

armed with pikes or spears, to avail themselves of the ebbing tide. We waited to witness their proceedings; and in the interval, having taken no food for about ten hours, I eat a little cold buffalo's flesh, which I had in my pocket. The wind blew hard and extremely cold from the west, which induced us to seek a more sheltered place among the sand hills, where a party of the people resided; but on reaching this place, we found it scarcely possible to obtain a bit of firewood, and to prepare food was almost out of the question; hence, wrapping myself in my sheep-skin blanket, I lay down on the sand, and sought a renewal of my energies by sleep."

"22.—I spoke to as many of the people as were present upon the object of my visit, and endeavoured to convey some instruction to their minds; and with feelings of deep interest, set off upon a circuitous rout towards the Zwaakop. About a degree further north there is another bay, in which the natives have seen vessels at anchor. They describe the coast and neighbouring country as more fruitful than Walvisch Bay, which, from other information, appears correct. The bay is situated at the mouth of a river similar to the Zwaakop, and Kooisip, called by the natives Keesip. Up the river, about three or four days' journey, reside a large tribe of Berg Damaras, who speak the Hotfentot language. They, unlike the other tribes of the same ill-fated people, are rich in cattle. Jonker Africaaner has lately made peace with another rich influential tribe, two days further east, and both are on friendly terms with the Topnaars at Walvisch Bay."

"24.—Set off from the sea towards Jonker Africaaner's residence."

"25.—After receiving a present of the half a Cape cod-fish from Kueicap, I made several presents of small articles to the minor chief Tzeeb, to Kueicap and Arrogap, his guardians, and gave them some instructions, referring to their hope of receiving the Gospel; and then taking leave of our new Topnaar acquaintances, we proceeded on our journey."

"27.—Sunday. Having been hindered, and the road being through the deep sand of the river's bed, we spent

the Sabbath only thirty-two miles from the sea. The services of the day were attended with a very gracious influence, and I trust some received good. In addition to our usual service, I occupied some time in catechising, and formed of Jonker's people, including the chief, a class of seven members. A number of the Topnaars having followed us again, and attentively listened to the instructions given, was a circumstance which added to the interest of the day. At this point a branch river, possessing considerable fruitfulness, comes into the Zwaakop from the north. It is about four days up this river where Jonker thinks of going to reside."

"29.—Travelling along the south side of the Zwaakop in the heat of the day, we rested upon an open plain, exposed to a heat of 130 degrees. During the night we travelled incessantly until the sun again rose upon us."

"October 1.—We took into our party again the tired division which had been left on our way to the sea. One of the party was a man who had always manifested an extreme dislike to missionaries, but he now appeared to be quite altered in his manner, so much so, that his interest in and attention to us were marked above any other individual. We stopped for the night, tired and disordered with having to subsist entirely on flesh. The old man brought us some of the agreeable bulbs which the natives eat, and with some trouble procured us milk for our tea, which little additions made us quite a feast, and our hearts were the more comforted with the circumstance of such a character having been influenced by divine grace to contribute to it."

"2.—Having slept without water, we set out early in quest of it, and experienced a distressing day under an extremely hot sun. About four, p.m., we unyoked the oxen in hope of finding water among the hills. After searching an hour and a half, or two hours, during which time both people and cattle suffered considerably, a good supply was found."

"4.—Rested for the Sabbath; the situation being confined, and the weather inclined to thunder; the heat was extremely oppressive; but although exhausted in strength, and much disordered, I conducted our services,

and the newly formed class in the afternoon nearly doubled in number. Thus, under our labour, and suffering in the work of missions, we have the comfort of seeing immediate fruit."

"7.—We rested, surrounded by the black people met with on our way to the sea. From Keemap, the chief, I bought a sack of the vegetable bulbs for a clasp knife and a few needles. They are an athletic, manly, fine race; and although deeply ignorant and degraded, they are much inclined to industry, lively in conversation, and use a great deal of pleasantry."

"8.—We rode a very short distance up the river, and waited till the cool of the evening, when we set off, leaving many of our new black friends, as well as many of our yellow ones. About eight, p.m., our axle broke. This obliged us to stop. We are still in the same place, disagreeable for dust and confined by the mountains, repairing our wagon, and feel it requires the exercise of patience, for there is no other remedy. Our health is much affected by the confined situation and the heat of the sun. Myself, Mrs. Cook, and the children are all ill. I am ready sometimes to adopt the language of despair, and say, 'My adversary hath prevailed against me, and the wilderness hath shut me in.'"

"12.—Having been awake through illness the early part of the night, I awoke the people at a very early hour, and got our repairs in progress by the light of the moon, so that soon after seven, a.m., we were ready to move off."

"13.—We came in the morning to Ararat, a confined, barren cleft, surrounded by high mountains, at the tops of which were small trees and shrubs, which, in the evening, were hidden by the clouds which rested on them. At this time my health became worse, and pain in my head and limbs, with high fever, and other symptoms of advancing disease, made me feel my circumstances, especially as regards my family, very uncomfortable."

"14.—Having travelled nearly night and day, about five, p.m., we passed near the source of the Great Fish River, about two or three miles north of it."

"15.—In the afternoon we passed Jonker's grotto,

At about six, p.m., reached Siberis, thankful to our Great Preserver for all his mercies thus far continued."

"18.—The Sabbath. I continued to feel so much weakness as not to be able to conduct the usual services; but being unwilling to leave them without once more calling them to repentance, I ventured in the afternoon, and spoke to them from Matthew vi, 33. I was exposed the following morning to considerable danger from a lion which had come near to our encampment. The people related a case of a man, under similar circumstances, having been entirely eaten up only a short time before daybreak. The lions are numerous in this part, and frequently commit depredations among the cattle."

"19.—After prayer with the people, we set off, accompanied by the chief and others of the people, towards the first water place, and after resting and taking leave of our companions, we again proceeded towards Nonas. I am still weak, and at times suffer much from pain, but I feel the grace of God to be sufficient for me."

"22.—Rode one hour to a place where a large number of the people are residing. Had a long conversation with them about their wicked practices towards the Damaras. They expressed shame and a determination to abandon the practice. I twice conducted short services with them, and endeavoured to awaken in them a desire for the things of God. In the afternoon I induced one of them, though not very easily, with some knives and tinder-boxes, to give up to me a black girl, recently captured from the beast Damaras. While sitting by our evening fire a horrible account was given us of individuals that had been recently fallen upon in the field by lions, and eaten up. Whilst the terror of such events was still fresh upon our minds, a tiger, unperceived except by the flying of the sheep and goats, sprang in among them while lying close to our wagon, and killed one of them. The others were scattered about and hidden among the bushes by the darkness of the night. This and the timidity of our people in venturing after them gave the tiger an opportunity to kill two others, all of which occurred in a few minutes. The tiger has sometimes in this neighbourhood so entirely thrown off the fear of

man, which generally awes him, as to kill many people. It is the delight of this animal to kill rather than devour the carcase. From some of the best disposed people, I received information of the difficulties with which Mr. Archbell had to contend whilst with them, and the occurrences which probably led to his leaving them."

"24.—After travelling a day and a night, came to Lune Fountain. Here four men of the bush tribe came to us, and, for a little of our abundance of flesh, managed the fires and cooking, whilst our tired people slept. They expressed a desire to be taught the things which civilised men know, and said they should remove nearer to Ameral."

"25.—The Sabbath. Having had much to endure from the heat of the day, we set off towards evening for Gomabies. After resting and taking tea, the night became very dark, and we missed our way, and proceeded with so much difficulty, that, instead of finding ourselves resting on the Sabbath morning, we had, when that sacred day dawned, still half our stage to ride. During the night we came against a rhinoceros grazing, the snorting of which frightened our servant girl, who was riding on an ox. She threw herself off and ran to take shelter in the wagon. The oxen being accustomed to be chased by wild beasts, took fright at her screaming, and furiously galloped off. Those who had not heard the rhinoceros, thought a lion had attacked us, and the greatest terror prevailed until an ox, getting his leg entangled in the harness, fell, and the wagon was stopped. At Gomabies we found a large number of Ameral's people, and held an interesting and impressive service with them."

"26.—On our way to Bassonbies we met some of the Berg Damaras, with the skins of four rhinoceroses. One man had a beautiful spring buck, which he had shot late at night. After enduring a thunder-storm, we reached Ameral's residence. Here the storm had been terrific. Five oxen standing together had been killed by the lightning, one of which was our own."

"November 1.—The Sabbath. Being somewhat improved in health, I was enabled to preach to the people twice, and felt a strong desire to do them good. The

state of my health, however, is still such as to render my circumstances painful. Many duties to which I am not equal, both to my family and this infant church in the wilderness, press upon me. May the Lord give grace to support and keep, and wisdom to direct!"

"4.—There appearing no probability of another opportunity occurring for some time, I baptised eight candidates. The ordinance was performed in the evening, when an unusually large congregation was assembled for the occasion. The service was very interesting, and I trust to many beneficial."

"5.—Left late in the evening to proceed on our journey to the Bath."

"6.—Whilst travelling by the light of the moon, at nearly midnight, one of the party proceeding a little before the wagon, shot a young rhinoceros, which suddenly changed the circumstances of our large party from scarcity of food to abundance."

"7.—In the morning, shot, from the lake against which we stood, a couple of wild ducks, whilst my interpreter shot a zebra from a herd galloping past. In the afternoon we set off towards Annis. A messenger met us to say that a large rhinoceros is shot."

"9.—Came to Klein Weguys: found the water scarce and bad. Two of our party here disagreed, the one a believer, the other an unbeliever. The former had recently come to class, but it was a pleasing triumph of grace, that although the latter struck the former (a young man of the same age and grade in society) many severe blows, he replied to those who took his part, 'Let him alone, he will give over when he thinks he has beaten me enough.' The aggressor was a near relative of the chief's, but that did not screen him, for parties were immediately called, and he was judged to pay the injured man a beast."

"11.—Came to breakfast at the cattle post and tobacco garden of Jan Waterboer, a chieftain notorious for his depredations upon the Damaras. In the evening I shot a brace of African pheasants, and the natives brought us three fishes, so that we had quite a supply of delicacies."

"13.—Our people have brought a couple of wild

ducks, and are gone to angle for fish. Fish of two kinds, wild ducks and geese, pheasants, and wild hens, or guinea fowls, are in great abundance here."

"14.—Rode in the morning on the western bank of the Great Fish River, and, resting here for the day, we employed ourselves in shooting ducks and fishing. In the afternoon proceeded, and early in the morning of the Sabbath outspanned at David's refuge, a place occupied for some time by David Africaaner. The day was very hot, and scarcely any water could be obtained, and consequently it became necessary to start again as soon after midnight as we could."

"16.—Fish Pond. Here we found the water more plentiful, though not equal to the fine lakes we had met with further north. The small lake here was full of fish, of which we caught a large quantity. In the afternoon we rode southwest, and rather late in the night came to the neighbourhood of two lakes, situated upon two small rivers, which empty themselves into the Kamope, or Lion River, and half a day's journey from the Great Fish River. These lakes, as do all the large waters in these parts, abound in what is called in Dutch, plaat kop fish, which appears to partake of the nature of the eel, having, like it, no scales, and being of very fine quality. There is also another kind with large scales, which is a very delicate fish, and is in shape much like the herring. From this point I visited the chief or head of the clan, William Kooisip. We found him very ill, and I endeavoured to be useful to him, both with regard to soul and body. We also received a visit from Jan Buches, another chieftain, and a part of his people. From the former I received two head of cattle, and gave presents in return, and from the people four sheep."

"17.—Late in the afternoon set off towards the Fish River, which we reached in time for breakfast the following morning. Here we found the country exceedingly dry, barren, and deficient in water. The four following days we kept on the course of the river, travelling slowly. As we journeyed we met with three several small parties of natives, to whom I spoke, as opportunity offered, upon spiritual things. One of the

parties manifested some knowledge of the Gospel, and the chief asked interesting questions relative to Christian experience, the fruits of holiness, &c. The same party dragged the water with a roll made of branches, and caught us a great quantity of fish."

"22.—The Sabbath. Spent the day under the shade of a fine tree, and were visited by a few strangers."

"27.—Rode to Kamope, which we reached the following morning, and were much dismayed at finding there was not water for the cattle, nor a prospect of any within two stages; hence there was no alternative, if we would preserve the lives of our cattle, but to proceed as soon as possible."

"30.—Reached the water fall at ten, a.m., without further loss than the overtravelling of one ox, which reached the water to be slaughtered for food for our numerous attendants. Here we were distressed to find the water so scarce that there was no probability of finding enough for our thirsty cattle. Shortly after alighting, a large packet of letters was brought to us, and afforded us a delightful intellectual feast, and cheered our hearts under existing uncomfortable circumstances. After toiling the whole day we were obliged to leave the half of our cattle without water, which, during the night, ran about with sunken eyes, or rather reeled and bellowed most piteously in our ears."

"December 1.—We travelled a short distance, and obtained a scanty supply of water for most of our cattle. In the evening we set forward again, and after the cattle had remained nearly two days without water, reached home on the 4th. We found the station disturbed owing to the introduction of honey beer."

CHAP. XVII.

PROGRESS OF THE MISSION—EXTRACTS FROM REV. T. L. HODGSON'S JOURNAL—SERVICES ON THE STATION—JOURNEY TO BLYDE VERWACHT—HEARTY WELCOME OF THE MISSIONARIES BY THE NATIVES—DAVID AFRICAANER, THE INTERPRETER, RETURNS TO NISBET BATH—NATIVE MISSIONARY MEETING—SINGULAR LIBERALITY OF THE NATIVES—MR. HODGSON'S TESTIMONY IN FAVOUR OF MESSRS. COOK AND TINDAL—HE RETURNS TO CAPE TOWN—INCREASE OF THE SOCIETY—LETTER FROM MR. COOK TO HIS SISTER.

"1841, January 1.—Set off in the evening on a visit to the Africaaners."

"3.—Had a very interesting day among the Africaaners. Found the people in a good state. A number of the best disposed of Kedo Witboy's people, in addition to those already here, are proposing to join us at Jerusalem and Blyde Verwacht, so that within and without the leaven is working, and the triumphs of the cross are multiplied."

"20.—Visited by a chieftain, William Franceman. He is extremely desirous to obtain instruction, but neither his country nor the number of his people warrant the recommendation of an European missionary to reside with him. I advised with him, under these circumstances, to seek the most efficient native in the neighbourhood to conduct religious services, and himself to unite the people in matrimony, and, with regard to those who evinced such a change as rendered them suitable subjects for baptism, I would endeavour to afford all the help I could."

"February 15.—The circumstances of our valuable catechist and his wife both being confined with fever, together with Mrs. Cook's inability at present to assist them as she would wish, call for the exercise, on our part, of strong faith and a simple looking to God."

"March 25.—Mr. Hodgson arrived from Cape Town."

The following is from the journal of the Rev. T. L. Hodgson, in relation to his visit to Nisbet Bath:

"March 25.—About seven o'clock this morning we reached the Nisbet Bath Station with thankful hearts, and found the missionary (Mr. Cook) and his assistant (Mr. Tindal) busy with their usual morning's employment, adjusting the cattle, &c., and other temporal arrangements of the station, and both in good health.

"28.—The chapel, which will hold three hundred persons, was occupied at an early hour, in holding a prayer-meeting, conducted by the natives themselves, in the Namacqua language. At ten o'clock I preached to upwards of two hundred persons, who were most attentive. In the afternoon Mr. Cook took the service, and in the evening a prayer-meeting was held in the chapel, whilst I preached in English to the mission families. I was highly gratified with the attention of the people, and with the facility with which the interpreter delivered the Gospel message to the congregation. I baptised Mr. Cook's little girl after the morning service. One hundred and fifty-five persons are recorded as baptised at the station, and seventy-three couples have been married since its commencement.

"29.—I set out at two o'clock, p.m., with Mr. Cook on horseback, for Blyde Verwacht and Jerusalem. We reached the Amse river at eight, p.m., when we rested for the night.

"30.—We left our resting place at seven o'clock, and reached Blyde Verwacht at half-past twelve, making the journey from Nisbet Bath ten and a half hours, or about seventy miles. On the road we met two men with a letter from David Africaaner, expressing disappointment at not having seen Mr. Cook on the preceding Sabbath, as thirty-one adults had arrived from a small tribe which David was in the habit of visiting for the purpose of giving religious instruction. The two men appeared greatly rejoiced to meet Mr. Cook, and of course returned with us to their place of abode. When approaching the village we met two women and four men on ox back, journeying to the Amse River to obtain

bark for the purpose of tanning. Upon seeing us, they dismounted, and waiting our approach, saluted us in the most friendly manner, and with great joy returned with us to the village, as if all business must be suspended now that the teacher had arrived. Upon reaching the village, we were welcomed with the utmost expression of delight; each one, from those wrinkled by age to the least child that could walk, appeared to feel it a duty to shake hands with us; and such was the pressure from without, that I was obliged, in order to pass the ceremony with expedition, to shake hands right and left, using both hands at the same time. After resting a short time, Mr. Cook assembled the twenty-one men and ten women who had come from a distant village, and spoke personally with several of them, in the way of examination as to religious truth generally, and then gave a baptismal address. After this he called together, for the same purpose, the five men and four women who are under the care of David Africaaner, as candidates for baptism. In the evening, when the people had milked their cows and all was quiet, I had much satisfaction in holding religious service. At least three hundred persons were called together by the sound of the horn of a koe doe, (a large antelope,) whose attention to the truth addressed to them through David as interpreter was most pleasing. I sat under a camel-thorn tree, and by the light of the moon conducted the service much to the delight of my own mind. David Africaaner is one of the seven sons of the notorious robber, Titus Africaaner, whose original residence was Jerusalem and Blyde Verwacht. Here he heard the Gospel from the late missionary Albrecht, of the London Society, and left Jerusalem some years ago with the other branches of his family, proceeding towards the Damara land, where, though in a backsliding state, his conscience would not allow him to follow the course of life his brothers were pursuing, in robbing the Damaras of their cattle, and committing many murders in their marauding expeditions; he therefore resolved, after influencing a few people to accompany him, and after Mr. Cook had settled with Abram, the chief of the Bundle Zwaarts, to

return to Jerusalem, though at the risk of a renewal of the quarrel with the powerful chief of that tribe, with whom the Africaaners had long been at variance, and fearing the exercise of revenge for murders committed upon their respective families in the feuds which had taken place. David, however, is now employed as interpreter, exhorter, and Scripture reader, and is made a great blessing to the people among whom he resides, who look up to him with the highest respect. David lives in the possession of genuine Christian experience, being restored again to the enjoyment of the Divine favour; and his good sense, humble spirit, and pious deportment are sufficient to warrant the confidence Mr. Cook reposes in him; whilst his labours form a striking instance of what may be effected by native agency judiciously directed. He has now four brothers residing with him over whom he exercises a pleasing religious influence, two of whom have become members of the church at Blyde Verwacht, and the others, being drawn from their residence on the Great Fish River, are out of the way of temptation to resume their marauding expeditions; but I hope the Gospel is exciting a powerful influence upon their minds, and that they are no longer disposed to imbrue their hands in the blood of their fellow-men. Here I met, also, the father, the notorious Titus Africaaner, who caused me some anxiety, when passing through Bushmanland from the Great River to Kamies Berg, in 1824, for at that time he was in the zenith of his power and the terror of the country."

In the Missionary Report for 1839 (and in the former pages of this book) a most pleasing account is given of the changed state and character of this fierce marauder. Mr. Hodgson appears to be mistaken in Titus being the father of David Africaaner, he being, according to Mr. Moffat's account, the elder brother; and this will account for the narrative in Mr. Moffat's work of a person of the same name, who was, I believe, the father of the present family now residing at Blyde Verwacht.

"March 31.—I slept soundly last night in a native mat house, which was set apart for our use. I rose early much refreshed and cheerful, and, walking a short dis-

tance from the village, was obliged to change my course to avoid interrupting the private devotions of the people, many of whom I found prostrate upon their knees, with their heads resting on the ground, and so earnestly engaged in prayer as not to be aware of my approach. Happy people in such native simplicity! Had I my family with me, how gladly would I have remained among them, and left the vexations of a town where wickedness abounds, and where many of the people professing godliness are yet wise in their own conceit, and who, far from having their yea, yea, and nay, nay, do not estimate aright the Gospel by which they have profited so little. After partaking of some tea water, and eating part of a lamb which had been slaughtered for our use, the people were assembled for divine worship; and I had again the pleasure of addressing the natives, in which service I felt truly happy, whilst I greatly admired the devout attention of the people, and the readiness, fluency, and energy with which David interpreted what I said into Namacqua, so much so as to make me almost forget the inconvenience of this mode of communication. David prayed in the Namacqua language; and whilst at prayer a still soft murmur spread among the people, and such a holy influence appeared to be felt as I have seldom witnessed. Surely God was graciously present. The inhabitants of Blyde Verwacht are a mixed race of half castes, Namacquas and bushmen; and it is a pleasing circumstance that two families of the (Bustard) half caste race have lately joined them for the benefit to be derived from the Gospel, thus lowering themselves in the estimation of the people, by choosing a residence with those so much below them in (Namacqua) rank. I partook of some Indian corn from the gardens which are cultivated here. They are small and numerous; nevertheless they add to the comfort of the people, by producing pumpkins, water melons, kidney beans, &c. David only receives a few pounds sterling per annum from our society, furnished in goods at the Cape Town prices, besides private acts of kindness shown him by Mr. Cook. With the privilege of preaching the Gospel to his people he appears contented and happy.

"April 1.—I reached Nisbet Bath about ten, a.m.

"2.—In the course of the forenoon several persons were noticed coming to the village of Nisbet Bath from the outposts to attend the missionary meeting which had been announced the preceding Sabbath. At three o'clock the bell was rung, and the people, to the number of at least two hundred and fifty, hastened to the chapel. The meeting was opened by Mr. Cook with singing and prayer; he then addressed the congregation on the subject of missions, and was followed by myself and Mr. Tindal. The state of the heathen world; the benefit arising from missionary efforts; the extent and importance of the Wesleyan Missionary Society; the desire to send the Gospel to the Damaras, bushmen, &c.; the readiness of many young men in England to embark in the arduous toil; the benefit, temporal and spiritual, derived from the Gospel in this district and in their own tribe; and the consequent obligation to assist in the great cause were severally brought before them. The subscription list was then opened, and three cows, ten oxen, one heifer, three calves, sixty sheep, and seven goats were given to commence the Nisbet Bath Wesleyan Auxiliary Missionary Society. The meeting being then adjourned till after the evening preaching, one calf, fifty-three sheep, and eighteen goats were added to the number. I was much delighted with the missionary meeting, and especially with the satisfaction and lively interest the people appeared to feel in the cause. No effort was made to move the feelings of the audience, and I was never better satisfied that what was given was given cheerfully from principle, and under a sense of their obligation as a tribe to the Wesleyan Missionary Society, under the blessing of the Great Head of the church. The children in this country are frequently owners of cattle from a small stock given to them by their parents or friends when born, and from which a stock of cattle is often raised as a means of support, and sufficient, as a small dowry, upon marriage; and it was delightfull to see the spirit with which the young females especially came forward on this occasion. Upon the whole, I consider this an era in the history of the mission, and one of the most glorious days in Great

Namacqualand, whether to the credit of the people who are thus manifesting the influence of Divine grace, or the credit of the missionary (Mr. Cook,) and his assistant (Mr. Tindal,) who, for the last two years, has cheerfully and industriously taken his successful part in the great work: Mr. Cook has exposed himself and family to no little danger and sacrifice, and endured many difficulties in the prosecution of this mission, committed to his care in the year 1834, but he is now reaping the reward of his toil with a people by whom he is greatly beloved. It is worthy of remark, that when Mr. Cook first arrived at the station with the people whom he brought with him from Kamies Berg, it was with the utmost difficulty he could obtain a few sheep of the poorest kind; and that his supplies, as to food, were for some time afterwards drawn from the colony, but now the people have, under the blessing of God, on the industry and economy enforced upon them by the Gospel, not only cattle to sell for clothes, but are able, at the first missionary meeting ever held in Great Namacqualand, to present liberal subscriptions in cattle, as a thank-offering to heaven, and to help forward the work to which they feel themselves so greatly indebted.

"April 3.—Late in the afternoon many persons were seen approaching the village, on ox back, from Korekas and other outposts, to the number of seventy, some of whom had travelled twenty-five miles, to attend the Sabbath services. They were welcomed by the chief and his people with strong expressions of pleasure, and they were not long dismounted before they appeared at the mission-house to pay their respects, by shaking hands with me. By counting the number of hands I had to grasp, I correctly ascertained the number of visiters. It would be considered by the people at this station an almost unpardonable sin not to pass through this ceremony, but the scene was truly delightful.

"4.—This morning, at seven o'clock, the chapel was nearly filled at the prayer-meeting, conducted in the Namacqua language by the two pious interpreters, one of whom was on a visit from an outpost. The singing was cheering. At half-past ten o'clock I addressed a

most delightful and attentive congregation, amounting to above three hundred persons. The chapel, which is a stone building, sixty-four feet by nineteen feet inside, was nearly full. Mr. Cook, at the conclusion of the service, baptised a child of one of the people, and gave a short and interesting address on the ordinance of baptism. In the afternoon Mr. Cook gave some information on the subject of missions, and after the Sunday school I addressed the congregation again, and took my leave of a people, in whose spiritual welfare I feel an increasing interest, and with whose state, upon the whole, I am much gratified.

"5.—Mr. Cook having met the visiters of the Auxiliary Missionary Society, which had been formed, reported to me that thirty-four sheep, thirty-four goats, a heifer, and a bull had been added to the list of subscriptions, making a grand total of

3 cows,	valued at	12	rix dollars,	36	rix dollars
10 oxen,	"	20	"	200	"
2 heifers,	"	7	"	14	"
4 calves,	"	7	"	28	"
147 sheep,	"	3	"	441	"
59 goats,	"	3	"	177	"
1 bull,	"	7	"	7	"
being 226 head of cattle,		valued at		903	"

or, at a moderate calculation, £67. 14s. 6d. sterling. I feel utterly astonished, and especially at the cheerful manner in which the subscriptions were presented, conveying to my mind the conviction that most of them felt themselves honoured by our acceptance of their free-will offerings, for they were frequently assured that it was expected only from those whose hearts were free to the work, and whose circumstances would admit of their becoming subscribers. An old man, standing by the door of the chapel, said, 'I have only two ewes, but I will give one of them.' Another man boldly stood up in the face of the congregation, and formally gave in his name, wishing, no doubt, to have it enrolled with such a noble band; but on being asked the amount of his contribution he said, 'Alas! I have nothing to give.' His name,

of course, stands on the list, and will remain a blank, unless some kind friend present him with a sheep or a goat to meet the noble spirit of a poor Namacqua. About six o'clock, p.m., I took leave of my dear friends at Nisbet Bath; and though I had pleasure in turning my face towards my family and work in Cape Town, I yet felt that I was leaving those whom I loved for Christ's and the Gospel's sake. May the blessing of heaven rest upon the mission and all connected with it! I leave Nisbet Bath fully impressed with its importance as a mission station, especially as presenting a valuable field for extending the work successfully by means of native agency. This is in operation, and it is pleasing to see the people so much disposed to receive instruction from pious persons of their own class and tribe, when under the sanction and direction of a missionary, and delightful to witness the success which has already attended the few who are thus employed. Mr. Cook observes in a letter to the committee: 'A native teacher, recommended from the station, is generally received with eager delight, and there is a prospect of this kind of agency being raised up.' Mr. Cook rode with me about an hour, and then we parted."

Mr. Cook's own account of the meeting above described is thus briefly given in his journal of the 2d of April:

"The people were assembled for the first missionary meeting, probably, held at Nisbet Bath. They gave as though they had been accustomed to give, and live stock to the value of about £70 was subscribed. To us who witnessed it and contrasted it with the former disposition of this people it was astonishing, but it was the Lord's doing."

"February 19.—We are busy with the repairs of our chapel, and Mr. Tindal is on a visit to the north. He finds the people in a very interesting state. Two native exhorters are employed, and are very useful in connexion with the Bundle Zwaarts. Eighty-six are meeting in class, which is a considerable recent increase."

"26.—Our school feast was held; one hundred and forty scholars present. The people generally partook of the food provided, and while the day passed off in a

most cheerful way, much spiritual feeling was manifested, and our religious exercises were powerfully solemn."

"March 1.—Conducted a preparatory service at Blyde Verwacht. The season was affecting. Nearly forty persons had come from a distance to receive Christian baptism, and eleven of the Africaaners were also to be admitted to the same privilege on the following morning."

"2.—At the morning service the before-mentioned persons were admitted as members of the visible church, the most of whom had an unclouded hope of joining the church triumphant. In meeting the members, I found baptised, seventy-three; candidates, fourteen; and on the following Sabbath four were added. Of William Franceman's people, fifty members and ten candidates were placed under leaders recommended by their exhorter Johannis; the Africaaners, under six leaders, recommended by David."

The following extract from a letter to Mr. Cook's sister, Mrs. John Eadey, exhibits the success of missionary labour prosecuted amidst great danger and difficulty:

"We have now an interesting family of four children, and they, with ourselves, generally enjoy good health, but in my own case there has for the last year been some exception, and at present I am affected with a tenderness in my throat and chest, accompanied with a cough. There appears, however, nothing more serious in it than my requiring a remove to some other station for a time, and for which I am now making application. Our work is now in a most prosperous state; it is spreading from tribe to tribe; about two hundred souls have been converted during the past year, and we have daily additions. The temporal circumstances of the people are greatly improved; many now are decently clothed. I think in a former letter an intended journey further to the north of this country was mentioned, and during last year we were absent in the performance of it,—just six months travelling eight hundred miles to Walvisch Bay. Spending some time with several different tribes of natives, we saw much of nature in its wildest state, and were exposed to imminent danger, fatigue, and suffering from privation, but were very mercifully preserved, and conducted back

to our home in the wilds. Lions were in some parts very numerous, but never attacked us. We travelled, however, with a party, amounting, with women and children included, to nearly three hundred souls. We were necessitated to supply ourselves with food from the carcases of the most ferocious animals, principally the rhinoceros and buffalo, very narrow escapes from which we sometimes made. Such is the rage of the buffalo when attacked, that though nearly as heavy as an English ox, he pursues at a rate to overtake a fleet horse; and in case of losing sight of the object of pursuit, he searches the bushes and hiding-places in the most careful manner, and should the person pursued fall under his power, he would tear his clothes, and rend his flesh with his crooked horns, and trample him until his bones were crushed. My interpreter was overtaken by a buffalo after it had received a mortal wound, and to our astonishment and joy he escaped unhurt. On one occasion I was so closely beset as to be obliged to look for a hiding-place. Being directed toward the wagon, when I came upon higher ground I saw four fresh buffaloes advancing, and five men kneeling with their guns cocked, waiting to receive them, when I turned and placed myself at their back to add to their strength, with one barrel of my gun still loaded. No one fired until the animals were within six paces, when the chief shot one dead; a second, it was said, I brought down; the others escaped, terrified, to their cover."

CHAP. XVIII.

"REAPING IN JOY"—FAILING HEALTH—"A VOICE FROM MACEDONIA"—ARDUOUS DUTIES OF THE MISSION—ADDITIONS TO THE CHURCH—MR. COOK'S HEALTH IMPROVES—HE DETERMINES TO VISIT THE NEIGHBOURING TRIBES, INSTEAD OF GOING TO THE CAPE.

"May 8.—At a prayer-meeting held in the evening, the Spirit was poured out upon the assembly. Believers in general were greatly blessed. One female declared her persuasion that the blood of Christ had cleansed her from all sin, and four professed a deep conviction of sin. Surely the Lord has seen this people scattered as sheep having no shepherd, and had compassion upon them, and is pouring upon them the spirit of enlightening and saving grace."

"9.—The Sabbath. We spent an interesting day. To our class of catechumens, four additional members were added."

"16.—The Sabbath. A very remarkable influence attended all the services, as also that of the preceding Saturday evening; and the next day (Monday) seven more persons sought admission into the class of catechumens."

"18.—Having divided the members into seven classes, and appointed leaders over them, and five additional exhorters to assist David; and having made similar arrangements for the members of Franceman's people, we set off towards home, leaving the work in a most interesting state, and with a promise of increase beyond what my most sanguine anticipations ever led me to contemplate. To God be all the glory!"

"21.—Reached home for a late breakfast, and was much pleased with the progress of improvements in our premises under Mr. Tindal's superintendence."

"July 11.—Thirty individuals of the Bundle-Zwaart

tribe were baptised at the station, and the presence of the Lord rendered the season delightfully solemn and impressive. In the afternoon all partook together of the Lord's Supper, and again experienced his presence."

"15.—It was discovered that two lions had come down upon our field, a thing quite unexpected, we having thought the country cleared of them."

"18.—Fourteen persons were admitted to union with the church by baptism."

"19.—This morning a variety of temporal matters press for attention, and appear too much for my weak nerves, but there is a sweetness in looking to Christ and resting in him which makes the ruffled water become calm."

The preceding and following passages speak much in reference to the effect of Mr. Cook's labour on his constitution. To those who knew him when robust health shone in his countenance, and when no prospect of labour, however severe, could oppress him, it will appear that the sword had indeed been too sharp for its scabbard; and the very success of his ministry only hurried him on to exertion that wasted and exhausted his once hardy frame. Hence, he says, in his journal of August 22,

"At Blyde Verwacht, but inability for exertion and suffering from indisposition deprived me of some of the enjoyment which I have usually had. I found, however, the people in one mind, determined to serve God, and was encouraged with their affection. I heard much from David Africaaner that was interesting respecting the people of W. Franceman. They acknowledged that the work originated through the children being first so wrought upon as to lead them to worship God according to their ability. This shamed the chief and elder persons out of their evil practices. They were reproved by the children, especially for drunkenness. Shame made them leave their homes to carouse at a distance, but the more hardy stirred up the chief, and they determined to drive away the worshippers of God; but the children said, 'Take these things away,' and they stood confounded, and in shame fled. God changed the heart of the chief, and some others, and religion triumphed."

"August 23.—Had an interesting visit at Amse River. Many in these parts are stirred up to be useful to their fellow-men, and labour to improve themselves in knowledge. One man, with a numerous family, occasionally spends the whole night at his Bible."

"Sept 2.—Sent, by messengers, some small articles to assist David Africaaner upon his itinerating towards the north; also a few to encourage the schoolmaster there. Whilst preparing the above goods, a messenger arrived from Jonker and Ameral; so widely extended are communications, whilst our strength is so little for the country's need in a spiritual sense."

"4.—Messengers have come with advice of the death of Dirk Isaac, a chieftain of a numerous relative and family clan. He has recently heard the Gospel a few times, at the expense of several days' journey. Infinitely will he be repaid if it should have been made the means of his salvation. Such events call loudly for renewed exertion to spread the light of the Gospel, but we are checked by a want of labourers, and my own strength fails. May the Lord speedily send us help!"

"9.—Shearing sheep and making our seventeenth new milk cheese, of excellent quality. These things profit us but little, but they may be useful as examples."

"20.—Had unplesant business with an unbelieving native, and my interpreter grieved me by allowing himself to be overcome by anger; however, through mercy, grace ultimately prevailed, and our troubler submitted."

"21.—We were much distressed by the breaking out of the evil of honey beer drinking. In this, however, the hand of the Lord has been with us, and a good number have given us their signature, in pledge, that they will use it no more'"

"26.—A very interesting Sabbath; the congregations nearly filling the chapel, and deep seriousness manifest."

"October 4.—The country is beginning to suffer from drought, and a consequent scarcity is felt by the people, but the rocks and trees teem with honey, which affords great assistance; and that portion of the people who fear God are generally prospering."

"11.—The present is our trying season. Honey beer

makes the ungodly portion of the people wild, and scarcity of the necessaries of life is felt to be discouraging to the pious; but God is our helper, and we are doing better than in past years, at this season. We are exceedingly busy with the repairs of our house, and the whole of my duties give me hard labour, but God has blessed them to the improvement of my health, and He gives me peace."

"18.—Yesterday our congregations were as good as they generally are in the finest seasons. In the minds of many of the natives there appears to be forming a fixed attachment to the house of God, and love for the means of grace."

"25.—A number of people came from Wm. Franceman's to be baptised, and several couples to be married. Their leader told me that seventy candidates for baptism still waited at home. Their leader, Johannis Gagup, although untaught, is an extraordinary man."

"November 1.—Enabled, through mercy, to take the services yesterday, after being entirely laid aside through the week by fever."

"8.—I feel some return of the fever, and am much tempted to be discouraged about my health, and am tried by not being able to itinerate among our little flocks, who need me much."

"22.—Mr. Tindal is approaching near on his return from the Cape. The Lord be praised for all his mercies."

"1842, January 9.—At Kamus I found our leader and teacher absent, on a visit to his cattle-post, seeking for game, &c. Many of the people have been savingly and effectually wrought upon, but they are in much danger from ignorance and the lack of more efficient guides and instructors."

"10.—We proceeded, having set off at a very early hour to visit the people of William Franceman. After enduring a very severe sun and a wearisome long ride, we found them at a place called Uncus. My visit to them had been hastened by advice of their leader, they having fallen into sin, and a fear of much evil arising from it. The visit, I trust, will prove a blessing, and that, in future, they will go on more regularly."

"February 17.—The station is suffering from extreme drought, and such is the state of my health that I have concluded to leave in August, if permitted. The Lord direct my steps."

"May 20.—A man spoke to me, who had come a considerable distance, to tell his religious experience. The Lord had awakened him by a dream."

"June 2.—We reached Blyde Verwacht in the afternoon, whilst violent wind and severe cold were prevailing, and were cheered by the sight of a substantial rough building, consisting of a spacious chapel and a preacher's room. There were as yet no doors, nor any windows; but as there was neither any chimney, nor roof upon the building, the absence of doors and windows was a convenience; for we were able to have our fire in the middle of the floor, and greatly enjoyed the room as a covert from the blast."

"5.—Twenty adult persons and six infants were received into the church by baptism, and in the afternoon I administered the Lord's Supper to about eighty persons, and again preached to them in the evening."

"6.—We held our missionary meeting, when a delightful feeling prevailed, and the people were, generally speaking, willing to give beyond their ability. The amount collected will be, when the cattle are sold, about twenty pounds, all of which was immediately paid. Surely nothing is found in the history of missions more interesting than what we are here permitted to witness among these poor wanderers in the desert."

About this time, Mr. Cook finding his health considerably improved, his spirits were raised by the brightening prospects of usefulness that opened before him, when, instead of seeking, by relaxation and repose, the further establishment of his health, he again threw himself into labours that required the vigour and strength of unimpaired health. The consequence to himself I could not but painfully anticipate. The following is from a letter written by him to the Rev. T. L. Hodgson, dated July 20, 1842:

"I drop you a few lines by a despatch which leaves to-morrow morning, to acquaint you with my determi-

nation to proceed immediately to Ameral and Jonker Africaaner's, instead of visiting the Cape. Just as we had concluded our school meeting last evening, and while taking leave of our German brethren who had been assisting us at our meetings, and were about to return to their wagons at the Great Orange River, a letter arrived from Mr. Tindal, the details of which, regarding the state of the work in those parts, fully impressed my mind that I ought not to incur the responsibility of giving up that part of our field. My heart longed to hasten to that whitening prospect; and whilst consulting with Mr. Jackson and Mrs. Cook, still undecided how to proceed, your letters arrived, giving us information of the improved state of the society's finances, &c., when I came to an almost immediate decision. Our plan is to send Mr. Tindal to the Cape, with accounts, subscriptions, &c., and to bring supplies; Mr. Jackson to stay at Kamies Berg, or accompany Mr. Tindal, as circumstances may direct; and if approved of by the district meeting, and his state of health permits, Mr. Jackson, upon the return of Mr. Tindal, to come to this station; whilst I am to proceed immediately to the north. In these arrangements, necessarily made without your advice, we trust we are directed by an Allwise Providence, and that you will be convinced of our acting with an eye to the glory of God and good of souls, as well as the particular interests of our own connexion. Of course, in such an arrangement, if approved, we shall need more help. Mr. Jackson is not likely at present to be an efficient man, and would destroy himself by doing the whole work of this station. Will you not ask a young man from England for the Cape, and let Mr. Smith come to Kamies Berg? And then, with Mr. Tindal's help, we could get on until your arrangements were made for Walvisch Bay. We hope to see you on your visit to the northern churches, and we are prepared to send you assistance to bring you forward in your way, when I suppose we are to go together to Walvisch Bay, should not Mr. Jackson, who is much better the last two days, and is sanguine in his expectations to erect a Watson Town, supplant me in that high honour."

CHAP. XIX.

FINAL VISIT TO THE CHIEF AMERAL—ACCOUNT OF MR. COOK'S LAST SICKNESS AND DEATH, BY HIS WIDOW.

In accordance with the resolution expressed in the foregoing letter, Mr. Cook says, in his journal of Sept. 14, 1842,

"I left Nisbet Bath, Bundle Zwaart's tribe, to visit Ameral's, and Jonker Africaaner. In the evening my health was so much disordered, that there appeared little hope of being able to proceed."

"17.—At Kangoos, at which place we remained until Monday."

"19.—The Sabbath was, I trust, usefully spent. I preached twice. Our people twice met for prayer, and a small class was met. Much interest is manifested on these occasions, and many are no doubt quickened and benefited. We were prevented from setting off at mid-day, although fine and cool, by the slowness of the people."

"23.—The messenger returned from the waterfall with a letter to the committee, one to Mr. Hodgson, and one to brother Tindal, with several from Mrs. Cook. In the evening proceeded to Pleasant Rest. During the night we were alarmed by the arrival of two men on horseback, with a letter which we concluded had brought us bad tidings of our little girl, whom we had left unwell, and of whom we had before received an unfavourable account."

"24.—Sent a man back on horseback to know the particulars of the child's health before proceeding further. In the afternoon rode a distance to a place more convenient to stop at."

"25.—The Sabbath. The weather is very hot, and appears severely to try my health."

"30.—Our messenger returned with a good account of the child; and although my health yesterday made me doubt much if I ought to preceed, yet feeling so much

better this morning and through the day, I determined to go on."

"October 1.—My health is in a more unfavourable state, having had a severe night of coughing. My soul leans upon the Divine direction, and I trust all will be ordered right."

"2.—We are spending the Sabbath at Kamope."

"3.—Proceeded from Kamope, and rested at mid-day in a small river. Our course is towards Zebra Place, (Blonw.) Proceeding in the afternoon, we captured a fine young male quagga, which was quickly quartered and packed on the oxen for food for the natives."

"5.—After a rather long morning's ride, we reached Blonw, where we found an agreeable shade, and a supply of good water. We now began to be afraid of the lions."

"6.—Left Blonw, or Zebra Place, early in the morning, and found plenty of water, after rather a long search. Here two lions appeared to have scratched and rooted in our path the previous night. In the afternoon our loose cattle, and armed men, by order of Paul, our good native guide, travelled before; and when we rested at night, our usual practice of making the oxen fast to the yoking was changed to that of turning them at large, lest the lions should cause them to injure the wagon."

"7.—With a short and pleasant ride, we came to a fruitful little river, at which our cattle exceedingly enjoyed themselves, while ourselves and people spent the day pleasantly. Soon after unyoking we got news of a bison (or wilde beest) having been shot. The bison is a singular animal, with a head like the domestic ox, except the nose, which resembles that of a horse. The shoulder is high and exceeding bulky, with a bushy mane of very coarse hair; the throat and breast covered with hair like a he-goat; hoof parted, and tail like a horse. While preparing for our afternoon stage, I heard our little favourite horse, which I have had ever since I have been in the country, was ill. We nevertheless, after administering what we thought would be serviceable, proceeded, and he came up in the rear, but to die; for, after spending more than an hour trying various remedies, a degree of gloom was spread over our party by his ceasing to

exist. In the evening we observed that the planet Venus and the Moon were so near as to mingle their rays, and apparently nearly touched each others circles."

"9.—We spent a very pleasant Sabbath under the shade of a fine tree. Our public service was made a time of refreshing from the Lord. I trust, notwithstanding I am still weak in health, that we shall now be enabled to gird up the loins of our minds and proceed under the Divine favour and blessing."

"10.—Monday. Proceeded, after the quiet rest of the Sabbath, to another comfortable shade. During the day our people caught a few small fishes, which, though of inferior quality, owing to the brackishness of the water, were a great treat to us. In the evening we rode away at sun-setting, and travelled by the light of the moon until a little past what I called Klein Brock Karos, when we again rested for the remaining part of the night."

"11.—We came to Sea's Bridge, a wooden one of considerable magnitude, and raised with a great deal of labour by the person whose name I have given it, to enable him to go across the branch river to his tobacco garden in the rainy season. The Fish River in this part contains a beautiful lake, extending several hundred yards and about one hundred and fifty wide, and which is full of fine fish. Here again we replenished our store of this useful article, and shot an African pheasant, both of which form a diet well suited for valetudinarians. At this time my health again appeared very doubtful, and the extreme physical weakness under which I could only barely keep in motion, made me feel some very uncomfortable apprehensions in reference to what I had undertaken, and the trying journey to be encountered."

"12.—Having been hindered by the straying of our remaining horse, we travelled only a short distance in the morning, and again we secured a favourable shade under some fine camel-thorn trees. In the evening we started again, and late in the night came to a party sleeping on the open waste, who, some weeks ago, had left Nisbet Bath to visit Damara country. With them we spent the remainder of the night, and wrote by them to Mr. Tindal."

"13.—Came in the morning to Noucadnas, a part of

the Enope, or Liver River, and spent the day. At the lake, from which we obtained a supply of water, the people caught a large number of fishes, the largest of which weighed ten pounds. This river, in proportion to its size and waters, appeared to abound more in fish than the Great Fish River itself. Its waters, nevertheless, are generally brackish and disagreeable to drink, and probably very unwholesome."

"14.—Came to Koedoep Kous. There we met W. Zwaartboy's people, and Hendrick Goerman, and others of Ameral's tribe. Having sent a message to the chief, he returned me a friendly reply, but stated he was so unwell as to be unable to visit, expressing, at the same time, much regret that it had not been in my way to visit, and spend at least a day with him, that he and the people might have heard the Gospel. In the evening, when we were preparing to proceed on our journey, it was reported that the oxen could not be found, and in a few minutes some scores of people came to hear the Word of God, stating that they had concluded that I could not be gone, for my oxen were among the cattle of William Zwaartboy's people. This I could not but regard as providential, and felt greatly interested in conducting a service with them. The people also gave signs of the awakening power which was present. After the conclusion of the service, some of the same people arrived with ostrich eggs to sell; and not long after our oxen came, and although we found a serious accident had happened to our wagon, we were enabled to set off by the light of the moon."

"15.—Rested during the heat of the day under a thorn tree in a dried up lake. At night set off towards Aarris, the cattle post of Jan Waterboer, an opulent cattle farmer, who removes up and down the banks of the Great Fish River."

"16.—The Sabbath. Found ourselves standing under an excellent shade at Aarris, surrounded by the people of Waterboer, Buches, and some from other wandering parties, in number forming an interesting congregation. I preached to them in the morning, after a native prayer-meeting; directed the holding of a catechising meeting in the afternoon; and at night again a native prayer-meeting."

"17.—I again conducted service with the people at this place. We met with some of the Great Orange River people with wagons, pack oxen, horses, &c. I now tried to replace my lost horse, by buying one from these people, but did not succeed. In the evening most of our company left, a few poor women only remaining, whose hearts, like Lydia's, were particularly affected by what they had heard. Notwithstanding the increasing interest I felt while at this place (surrounded chiefly by Ameral's people) in the welfare of the poor heathen, and especially in the cause of Wesleyan Methodism, which, of all other systems, is best suited to the country's need, I looked anxiously towards home, where my wife and children could have the protection and comfort of their friends, and I could quietly wait and see what the Lord was about to do with me."

"18.—In the morning we again set forward, and rested during the heat at a place called Nodous, on the Great Fish River. In the evening we found the path difficult, and in some degree dangerous; we nevertheless, after a few mishaps, and resting some hours in the night, came to another water called Narris."

"19.—Here we were destitute of the fine shade which we had generally obtained, and suffered rather severely from the heat. From this we set forward again in the evening, and travelled on briskly towards Klien Nooquyse, or Black Mud, until our progress was impeded by a lion. For some time we heard his roar in our rear, but as though he had known our divisions and their comparative ability to defend themselves, he passed the wagon and people on ox back, and attacked the sheep and loose cattle half a mile behind. It was very improper to allow the wagon to leave them, and the company paid for it by the severe fright which they got. The lion first confronted them and obliged them to stand. One of the men fired without effect, and this forest king, without appearing to notice it, after a time, went leisurely away. They had, however, scarcely got on the move again, when he re-appeared in front, and made them again pause, when one of the party, a naked boy, made his escape by a circuitous route, and brought us information of their

circumstances. We also now halted, and I sent back a man with my double-barrelled gun, and another with his musket; but happily they met the party released at the pleasure of their adversary, gladly making their way to the wagon. Not long after this adventure, our party, fearing to be entangled with the thick bush near the water at Nooquyse, proposed stopping for the night."

"20.—Early in the morning we found ourselves all in safety at Nooquyse. The day was clouded, but exceedingly sultry, and when the sun occasionally broke through, its effects were almost unendurable. In the afternoon, whilst preparing to start again, a slight shower of rain fell, and the heavens gave promise of more. Late in the evening the rain again overtook us, and the night, as it advanced, becoming more uncomfortable and dark, we stopped before reaching Annis, as we had intended."

"21.—We came early to breakfast at Annis, and travelling the whole of the day, we came rather late to Gomnaap. Here we found, again, a number of Ameral's people, and spent Saturday and the Sabbath with them. They manifested much degradation and carelessness about spiritual things. On Saturday evening, another of the wagons which had gone from the neighbourhood of the Great Orange River and the Bath, joined us, together with one from Ameral's. The people (the head of the party and others being members of society) spent the Sabbath with us."

"24.—In the morning we parted with our native friends, and in the midst of rain, the ground being already saturated, set forward to Gy Nooquyse, or Great Black Mud, on arrival at which place we took dinner. During our stay, one of our oxen got fast in a slough, and gave some trouble to release him. After dinner we again started, and travelled a great part of the night."

"25.—Came early to Nouzanabies, Ameral's residence. The appearance of the people had the same effect on me as when I first saw them. With the exception of the chief's wife, they were dirty and squalid in their appearance; and this will be the case until, by the residence of a missionary and improved conveniences, their lives and habits be changed. In the afternoon I conducted a

service with them, and was very much interested while reminding them of the things before spoken of, and their covenant engagements."

"26.—I spoke to Ameral about getting up a temporary building, in which object he very cordially acquieseed. Conducted morning prayer with him, and commenced the school."

"27.—Not having risen very early, I found on going out that Ameral, with a wagon and party, had been occupied some time in cutting wood for the building, and another wagon and party were prepared to set off."

"30.—The temporary chapel was well attended, and the several services were exceedingly interesting."

"November 1.—Ameral manifested the greatest desire for improvement, and as a converted character, is very exemplary."

"4.—Commenced gardening upon a very promising spot, and planted a variety of seeds. Two fine thunder showers had recently enriched the pastures, and Providence appeared specially to shine upon us."

"5.—I removed my wagon to where the site was fixed for the village."

"6.—The Sabbath. A fine congregation assembled under a tree; and besides the catechising, and prayer-meetings held morning and evening, I preached to them twice with much interest."

"7.—The people assembled, desired to be directed in the beginning to build a house for the missionary; and although from pain and weakness in my side I was scarcely able to use my right arm, yet considerable progress was made."

"8.—This morning presents a busy and highly exciting scene. The people are again assembled to proceed in the building of the first house ever reared up among them. Several teams of oxen are employed in removing the mat houses, &c., to form the new village, drawing thorns for the kraals, gardens, &c."

"12.—The people feel the work of cutting and sawing, as well as cutting down the hard camel-thorn wood, hard labour, but the determinate disposition of the chief Ameral will carry it forward. Their morality and order,

and the spiritual condition of the believing characters among them, appear to have greatly improved in the short time that we have been amongst them."

"13.—The Lord's Day. It was exceedingly interesting to see how cheerfully the whole village attended, and how devoutly they worshipped God. Our selection from the English Established Church Prayer-book, translated into Dutch, adds much to the interest of the morning service, and will greatly assist in teaching the people the language, and giving proper ideas and expressions for prayer. Some of the adults are learning to read, and I hope useful men will be raised up."

"20.—The Sabbath again very interesting. In the afternoon they were disturbed at the catechising meeting by the threatening of a severe thunder-storm, but we again collected under the shade of a tree before the sunset, and had a most interesting service."

"21.—Sent letters to the Nisbet Bath Station for the Colony and England."

"24.—I was very unwell, and felt in some degree the want of a house to screen me from the alternate heat and thunder-storm. How sweet it is to know that God proportions our strength, and shields us from the violence of the storm!"

"25.—With the use of a strong emetic and other medicines, I am thankful to feel my circumstances again tolerable, but, alas! I am by no means equal to my present work. I hear with much pleasure that some of the people to the east, called bushmen, are getting a considerable number of sheep and goats, and are very desirous of obtaining clothing, &c., of European manufacture."

"28.—I appointed to meet the classes, with their leaders, but the weather promising rain, I was prevented."

"29.—Piet, a captured native from Guinea, and Maria, a Gonama Damara captive, were married. I afterwards met the classes, according to appointment on the preceding day."

"December 1.—I arose early, being in better health than I have experienced for some time, and directed some labour in my garden. After prayer with my own family, I conducted public prayer with the people, and then

spoke to the chief and people about the cleaning of the water places. Seeing there was required in the erection of the building so much labour that there was a danger of the men growing weary, I proposed giving all the efficient workmen a shirt each to encourage them, but the chief objected to this, on the ground that any that might not get them would be unwilling to work, and he assured me the work should be done without requiring payment."

"2.—The people are opening the waters in good spirits, and the increased quantity has made some of the negligent of the people talk of making gardens. It is said that four efficient labourers in the missionary field, belonging to the Rhenish Society, are now in this country, besides the missionaries' wives, who are well acquainted with both the Dutch and Namacqua languages; so that God is supplying labourers from another source than that from which we had expected them. But it is cause for gratitude that he does supply them."

"5.—Monday. The people attended the morning prayer in good numbers, and from the disposition manifested, I trust they have benefited by the labours of the past Sabbath."

"6.—In the evening I was much interested with the liveliness of the native prayer-meeting, as we could hear from a distance. Some remained long after the meeting was concluded, to weep and pray."

"10.—Nearly all the heads of the people are now stirred up, and encouraged to make gardens, and in the mornings and evenings, after the more public and general labours of the day, the scene is quite a busy one. To-day they are performing a large work in opening a fountain which had been formerly opened by the Gomana Damaras, but has since been neglected. They are performing the work upon all the fountains, which are more in number than those of the 'city of Palm-trees;' and though they are small, will furnish a supply of water for extensive gardening operations, especially as the soil, from its peculiar nature, requires but little watering, even in summer."

"11.—The Sabbath. We were prevented from hold-

ing our evening service by the disturbed state of the weather, notwithstanding we obtained but little rain."

"18.—I had an interesting Sabbath, and was delighted to see the simplicity of Ameral, the chief. He leads the way to all the catechising, and thereby encourages all classes of the people to attend."

"19.—Every day the heavens are covered with clouds, and generally every other day more or less rain has fallen. In the first quarter of the moon, and until nearly the full, the clouds yielded their contents in rain, or dispersed in the afternoon or at mid-day, but as the moon advanced to the full, the thunder and lightning came on in the night, whilst the rain has fallen almost without intermission at every gathering of the clouds, and in very much increased quantities, so that it now appears probable that the gardens will need but little watering; and the whole country, at this season, when the sun is at its greatest height, presents a beautifully verdant appearance."

"20.—Last night, about ten o'clock, the clouds, earlier than on the preceding night, began to collect, and the thunder to roll. At the same time a well-described lunar rainbow, standing from north to south in the western hemisphere, was to be seen, occasioned by the reflection of the moon and a torrent of rain, which latter poured, to our discomfort, through the wagon tent."

"21.—Our wagon has been one glare of light from lightning the whole night, and the ground is saturated with heavy and continued rain."

"25.—Was a very interesting day. In the morning I preached to the people collected in a good number, from Jesus, a Saviour, Matthew i, 21, and afterwards administered the Sacrament to the members. At the afternoon service there was a powerful influence, and many, it is hoped, were awakened to a concern for their souls."

"31.—Dated letters to Nisbet Bath and Kamies Berg, and got them forwarded by despatch."

"1843, January 1.—I endeavoured, in some degree, to adapt my discourse to the day, and the services generally were very interesting. In the evening, letters and papers arriving from the colony called our attention, for a

period, to other subjects, and awakened a variety of sensations, but that which was most painfully felt was, that nothing was done for the religious instruction of this interesting people, and the hundreds around them."

"8.—Some of the people from the outposts came for the Sabbath, as also a few bushmen, or more properly of the Groot Rooi Namacquas."

"9.—I conversed, for a time, with three of the Groot Rooi Namacquas, from whom, by many questions, I elicited that it was their custom to connect with their reed-dance a ceremony of anointing their chief with the blood and fat of the animals slaughtered, to obtain favour to their country and success in their undertakings, especially in their war expeditions. They are, however, exceedingly free from prejudice and open to religious instruction."

The following account of the incidents connected with Mr. Cook's last journey, with his sickness and death, is from the pen of Mrs. Cook:

"My dear husband's health having been for some time very delicate, in the summer of 1842 we began seriously to think that a change of climate had become highly necessary. We concluded to proceed to Cape Town, to attend the district meeting, hoping that some opening for a change of labour would present itself in a situation more favourable for Mr. Cook's state of health.

"After the autumn rains had fallen at Nisbet Bath, Mr. Cook thought it advisable that Mr. Tindal should proceed to visit Ameral and Jonker Africaaner's people, with the understanding that he should return in time to admit of our leaving the station on our intended journey to the Cape. Accordingly Mr. and Mrs. Tindal left us in the end of April. My husband was then in very weak health, but as the winter advanced he rapidly improved, so that in the months of June and July I had not seen him looking so well for some years. At this time he was anxiously waiting for an answer from the committee relative to an application he had made for permission to commence a station with Jonker Africaaner, and felt distressed at not being able at once to proceed with a mission which gave already such encouraging

promise of success. At this period, and when favoured with the company of our dear friend Mr. Jackson, of Lily Fountain, who was on a visit to our station, Messrs. Hahn and Klunsmidt, of the Rhenish Society, being also with us, a letter arrived from Mr. Tindal giving a most pleasing account of his visit to Jonker and Ameral, and their anxiety at once to have a missionary. There seemed now but one alternative, either to give up all idea of extending our missionary operations beyond Nisbet Bath, or immediately to proceed to the before-mentioned tribes, and begin a station.

"I shall never forget the expression of my dear husband's countenance as Mr. Jackson, he, and myself were sitting together after the departure of the Rhenish brethren. He addressed me with, 'Mary, in the absence of more of our brethren, we call you into our councils. What can we do to avoid giving up our long-cherished idea of the mission with Jonker?' I knew what he wished to do, and in the excitement of the moment, said, 'I only see one plan, that is to go there ourselves.' He immediately replied, that that was passing in his own mind, and he had only wanted my concurrence to make him resolve upon it. After this it was very shortly determined that we should give up our intended visit to Cape Town, and as soon as Mr. Tindal should return to Nisbet Bath we should prepare to start for Jonker Africaaner's. It seemed, in the order of Providence, that things should concur to prolong our stay in Namacqualand, and although I had at first entered into Mr. Cook's views about this undertaking, I afterwards gave way to the most gloomy forebodings, and felt very sorry for what I had said under the excited feelings of the moment. My husband not unfrequently discovered me giving vent to my feelings in tears whilst engaged in preparing for the journey. He would then gently reprove me for the change he saw, and reminded me that at first I evinced such a cheerful willingness to sacrifice my own inclinations for the good of the cause. During the time occupied in preparation for our arduous journey, his health was such as not to allay my apprehensions concerning him. However, he was very sanguine as to the

favourable effect which change of air and travelling would produce upon him; and as on former occasions he had received great benefit from a journey, I strove to hope for the best, but still almost wishing for something to occur to prevent our starting on this undertaking. Such was not the case. Everything seemed to favour our starting at the appointed time, and accordingly in the latter part of August, 1842, we left our peaceful home at Nisbet Bath, accompanied by several of Ameral's people, who had come with Mr. Tindal, on his return to the station after his late journey. For a few days at the first Mr. Cook's health was very bad, so much so as to lead him to entertain thoughts of returning. He had always held out this alternative to console me, that in case his health seemed to grow worse after we set out, he should give up the undertaking and return home. But it seemed that Providence had ordered it otherwise; for after we had been travelling about a week, his health seemed to improve, which it continued to do, with little variation, to the completion of the journey, which occupied, as nearly as I can recollect, about six weeks.

"We reached Ameral's place in October, all in tolerable health, and there hearing of the Rhenish brethren having taken up their residence with Jonker Africaaner, we gave up the idea of proceeding to that chief for the present. Ameral and his people received us with great joy, and the blessing of the Almighty seemed more than usual to crown the labours of my beloved husband in this interesting part of the mission field.

"I often recal those peaceful, happy days when, assembled for worship under a large camel-thorn tree, Mr. Cook, losing sight of his bodily weakness, used, in his ardent, animated style, to explain the precious Word of God he held in his hand, and invite the poor degraded, perishing heathen, who formed his congregation, to come to Jesus, whilst the deepest attention was visible on almost every countenance, and a powerful influence seemed to attend the preaching of the Word. On one occasion the Lord's Supper was administered to the members of the society, notwithstanding the circumstances of its being in the open air, our little travelling camp table, covered with a

white cloth, forming the communion table. I never recollect feeling that sacred ordinance more solemn and affecting. Most of those who partook of it were silently weeping, and as soon as it was over, withdrew to the neighbouring bushes to pour out their full hearts in secret prayer. Several of the principal men of the chief, who had in our former intercourse with them seemed hostile to religion, now appeared to feel the melting influence, and came with anxious looks to inquire about the way of salvation. Amongst them was the eldest son of the chief and a young man who was renowned for being a clever, daring huntsman. He had been with us in all our difficult journeys, and made himself very useful in shooting game, &c., and although always present at public and family worship, he manifested the utmost indifference on religious subjects, but at this time he also came forward, telling Mr. Cook that he found his usual occupation of hunting, to which he had hitherto given all his thoughts, would not save his soul, and he now wished to join with those who were seeking salvation. My dear husband greatly rejoiced in these tokens of success. Indeed, I may safely say, that during the nine years we had been engaged in the mission work, never did he seem so happy in his labours as at this time; he was evidently himself increasing in spirituality and depth of experience.

"During our three months' residence with Ameral's tribe, day after day passed over much in the following manner. He usually rose early in the morning, and amused himself in cultivating a nice little vegetable garden he had made at a short distance from where our temporary bush residence stood. After our breakfast and family worship in English was concluded, the people were called together, when he read and explained a portion of Scripture, with singing and prayer. He has frequently remarked to me that he found these services very profitable to himself, and they certainly were much so to the people. After this, the heat of the day coming on, and feeling also somewhat exhausted from his exertions, he would have his sheep-skin carpet spread in our little bower, which served us as a sitting-room, and resting his head on pillows, would pursue his usual studies, reading

for several hours; for though at this time his health was infirm, and he was frequently quite exhausted with any extra exertion, his mind seemed to possess more than common vigour, and he was enabled to pursue intellectual studies with comparative ease. He often told me that the study of the Bible especially was more delightful than at any other period of his Christian course. As he cherished a confident hope that the committee would consent to a mission being established in this country, he proposed to the people the building of a house, under his superintendence, which would serve both for a place of worship and a temporary dwelling for the missionary. This they agreed to with the greatest willingness, the chief Ameral taking an active part in the work; and the building was in a good state of forwardness previous to my husband's last illness.

"We had decided upon returning to Nisbet Bath in the end of January, and were busy making the necessary preparations when, about the middle of the last week of our intended stay, his health seemed to take a turn for the worse, though not entirely to lay him aside. On Sunday, it being the last he expected to be with them, notwithstanding indisposition, he resolved to hold the usual services morning and afternoon. Those of the morning he appeared to get through without difficulty, and to enjoy; but just as we had concluded, two messengers from Jonker Africaaner made their appearance, with a most urgent message from their chief to Mr. Cook. He sent word that he had now effected what Mr. Cook had so earnestly desired him to do, namely, made peace with their former mortal enemies, the Gomana Damara tribes; that several of the chiefs had ventured to his residence, and were now waiting Mr. Cook's arrival, to form some plan for carrying the Gospel into Damara land. This news had the most exciting effect on all around us. The before unheard-of occurrence of Damaras and Namacquas being in friendly intercourse, seemed so surprising as scarcely to be credited. The effect on my dear husband was distressing. The wish of his heart so long and fondly cherished, that of getting an opening into benighted Damaraland, seemed now accomplished, but

along with it he felt total inability, from his enfeebled state, to avail himself of it. There seemed a severe struggle for resignation to this mysterious dispensation.

"In the afternoon he held service again, and baptised several children, which service formed the closing scene of his public labours on earth. On his return he was suffering much from exhaustion, and seemed scarcely able to sit up to his tea. The excitement caused by the late intelligence occasioned a restless night. On Monday he expressed fears from the symptoms of an attack of fever such as had brought him very low on former occasions. That night I administered to him the usual medicine, and he seemed better the next day.

"We had intended to set off on our journey to Nisbet Bath on Thursday, but the state of Mr. Cook's health made it very doubtful whether we could attempt it. He, however, wished me to go on with the necessary preparations, and on Wednesday morning appeared much better, so as to resolve on getting our wagon packed in readiness for starting the next day; but towards evening the fever returned with greater violence than ever, and quite prostrated him. It was with extreme difficulty I could get him into the wagon to bed, where he passed such a night as to cause me much alarm. We of course gave up all idea of commencing our journey then. On Saturday there seemed a little change for the better, and he was able to take all the nourishing food I dare give him. On Sunday he continued to improve, and ventured to sit up a little in the afternoon. My hopes were now raised. He had so frequently been restored before from severe attacks, that I trusted the worst was now past, and that he would speedily regain his usual health. He was so sanguine himself about it as to urge our immediately starting, saying he believed the change of air and the motion of the wagon would contribute towards his recovery; and on Monday afternoon, the 30th January, we left Ameral's place, having made every possible arrangement for his ease and comfort. Ameral and his people manifested much interest during the week of his illness. He informed me that himself and Piet Vleermius, the interpreter, would accompany us for the first week, to render all the

assistance they could. I also asked Ameral to lend us his wagon during that time, so that I might be able to put our two boys in it, and keep my dear husband perfectly quiet until he had regained a little strength.

"Under these circumstances we commenced this truly arduous and distressing journey. The first night we had to make a long stage, in order to reach the water, and Mr. Cook got but little rest; but after we had outspanned, he fell into a refreshing sleep, and awoke much better. He then got up for a short time, but seemed very weak. He continued in nearly the same state for some days, but during all the changes, his mind seemed perfectly composed. Patience under suffering, and sweet resignation to the will of God, were strikingly exemplified. He told me that when ill at Ameral's place he fully thought he was dying, but felt that all was well, and was truly grateful that he had not then to seek religion, but could calmly rest on his Saviour, and rejoice in the hope of eternal life through him alone. He observed that if it was the Lord's will, he wished to be spared a little longer, having many ties to earth; but he would leave all with the Lord, and felt perfect confidence that all would be right.

"After a week's travelling we reached the Fish River, where we had to separate from our kind; affectionate friends, Ameral and Piet. They got us safely over the drift, which, at that season of the year, was rather a dangerous one, and then left us to return home. When poor old Ameral stepped up to the front of the wagon to take his leave, my husband was lying asleep. Ameral stood looking at him with deep emotion, whilst tears flowed down his furrowed cheeks. A movement of the oxen rousing Mr. Cook, the chief bent forward and grasped his hand, but could not utter a word. The scene much affected me, and caused a painful foreboding that they were taking a last farewel.

"We had a good supply of oxen, and travelled on at a rapid pace, Mr. Cook's state of health continuing to vary much. At times he would appear so much better and his appetite be so good, that I could not but entertain sanguine hopes of his recovery. His spirits also were so

good; and he would frequently converse in his usual cheerful, animated style, and take a great interest in all the arrangements of the journey. He always seemed better when the wagon was in motion, and often remarked to me, 'You, my dear, feel so distressed at my having such an illness with only a wagon for my sick room, but you have no idea how comfortable I am. It is you who are to be pitied, who have so much toil in waiting upon me. I lie here and enjoy the beautiful scenery we pass through, and when we outspan, take my food with so much relish.'

"It being the hot season of the year, we were obliged to travel a great deal at night, to avoid the heat of the day, and the difficulty in providing the necessary comforts for an invalid were very great. We had left our eldest girl at Nisbet Bath, but had our two boys and the youngest girl, a delicate infant, not quite two years old, with us. I was compelled to let the boys 'rough it,' and to sleep on the ground among the natives around the wagon. Sometimes, alarmed by the cries of wild beasts, they would come and implore to be taken into the wagon, but, for the sake of their suffering father, I was compelled to refuse them. Our little girl seemed as if she understood the difficulty of my situation, and would sit quietly beside her father, whilst I was busily employed. In this state we continued to urge our way towards Nisbet Bath, my husband seldom attempting to venture out of the wagon, his state continuing nearly the same, except that he manifested increasing weakness; still, however, we hoped, if spared, to reach the station, and that the comforts and quietness of home would give a favourable turn to the disease. After encountering many difficulties, and at times my dear husband appearing rapidly to sink, the overwhelming anticipation would rush upon me that he was about to expire in the midst of the wilderness, when I should be left with my four little ones, with none but ignorant natives, and must have performed all the last sad offices with my own hands. But God mercifully spared me this accumulation of distress, and we reached our home at the Bath on the 25th of February, and were received in the most affectionate manner by our kind friends Mr. and Mrs. Tindal.

They gave up their bed-room for Mr. Cook's use till his own could be prepared, and with hearts full of new hopes, we got him once more under a roof. At first he appeared to rally, but the very excitement of the new scene, and meeting his friends, was too much for his exhausted frame, and he very soon had an increase of fever, and seemed to feel great restlessness. He said he quite missed the motion of the wagon, and the house seemed close to him. Having expressed a strong desire to try what effect a short ride on horseback would have upon him, we got a quiet horse brought up, and he with some difficulty mounted, and rode a little distance, and seemed refreshed by it. But notwithstanding that we had now many comforts for him which we could not procure on the journey, and the valuable assistance of our sympathising friends, Mr. and Mrs. Tindal, he appeared rapidly to grow worse, and on the Thursday after our arrival, he said, 'I feel this cannot last long. If anything will prolong my life now, it will be getting to different air, that is, crossing the Orange River to the colony.' I believe this suggestion was made partly for my sake with a view of getting me and the children nearer to Cape Town before he was taken from us. Although in tenderness to my feelings, he seldom spoke of the probability of his removal, it was evident he was fully aware of it himself, and contemplated the approach of death with perfect calmness, but, at the same time, he believed it to be his duty to leave no means within his power untried.

"The idea of setting out again on travel, and crossing the Orange River (now flooded) on native floats, was truly formidable, but as it was Mr. Cook's wish, I resolved it should be attempted, in reliance on that God who had hitherto helped us. After a hasty preparation, and sending off a messenger to Mr. Jackson, at Lily Fountain, begging of him, if possible, to meet us, we once more got my dear suffering husband into the wagon. Mr. and Mrs. Tindal had used every exertion in forwarding our preparations, and also had their own wagon in readiness to accompany us. They kindly took all the children under their care, and left me wholly at liberty to attend on Mr. Cook. At first the change seemed

some relief to him, and he especially seemed to like the motion of the wagon. During the Tuesday his weakness was very great, but his mind was tranquil, and his countenance expressive of great inward peace. While travelling on in the afternoon towards the river, our valued old friend, David Africaaner, overtook us. He had just heard of Mr. Cook's illness, and immediately set off after us, in the hope of once more seeing his beloved minister. When Mr. Cook was informed of his arrival, he requested me to bathe his temples with vinegar and water, that he might be a little revived to talk to dear old David, probably for the last time. When the poor old man came up into the wagon, and saw the emaciated countenance of my husband, he burst into tears, and was quite unable to speak. Mr. Cook smiled, and said, 'Come, David, I must shake hands with you; I am very ill, but the Lord will do all things right; I am in his hands.' After this he passed an easy night, sleeping a good deal, and appeared much refreshed in the morning. After his usual early morning's meal, we started for the banks of the river, which we expected to reach in about two hours. When we arrived in sight of the river he sat up and talked in quite an animated manner. Mr. Tindal sat near to him, and to him he gave directions about constructing the floats, &c., in as clear and cheerful a manner as if in perfect health. I could not help looking at the river with dread, and said, 'Oh, my dear, how thankful should I be if we had you on the other side!' He immediately remarked, 'My love, you must not give way to one desponding thought about it; the same gracious Being who has brought us through so many dangers and difficulties can also bring us in safety through this river; I feel perfect confidence that all will be well.'

"When we had unyoked the oxen, Mr. Cook expressed a great desire for his breakfast, which I hastily prepared, and set the people to work to cut green branches of trees to lay over the top of the wagon, for the purpose of affording a shade from the rays of the sun, which is always exceedingly hot down at the river. He noticed this, and said, 'You are doing all you can to make me comfortable.' When I carried his breakfast to him he

said he felt sick, and after swallowing a little tea, lay down again without eating. In a short time after, I made him some chicken broth, which, on giving into his hand, he suddenly let fall. I then noticed a great change in him, attended with slight delirium, which had not been the case during the whole of his illness. On this I sent for Mr. Tindal, who was busy preparing for our passage over the river. On being told of the unfavourable change, he could scarcely credit it, and said, 'I have never entertained such good hopes of Mr. Cook's recovery as I did this morning, but alas! the change was too evident.' On entering the wagon, Mr. Tindal said to him, 'Brother Cook, it seems as if you will shortly be taken from us. Is Christ precious to you?' After a strong effort to collect his wandering thoughts, and casting his eyes heavenwards, he said, 'I trust I have a good hope through Him.' This was the last connected sentence that he uttered, nor did he appear to know any of us after this. He continued thus during the day, never appearing to notice any one present. I was now fully convinced that the long-dreaded period had arrived when I was to be bereaved of my dearest earthly friend. I prayed earnestly for supporting grace in this my hour of need. The events of that fearful night still seem as fresh in my memory as ever they were.

"It was just at the time when the remarkable comet of 1843 was in its full brilliancy. It seemed to combine with the roaring waters of the river, on the banks of which we stood,—to add to the awful solemnity of the scene, as we watched the fast shortening breath of the loved one before us. Early in the morning of the 9th March, without a struggle or a groan, he suddenly ceased to breathe. Mr. Tindal, who was supporting his head, whispered to me that all was over, when I found myself a widow, far from my friends and civilised life, with four helpless children, and the birth of a fifth shortly expected.

"I have since often wondered at the self-possession and calmness I experienced at that hour; but strength was given in proportion to my day. Mr. Tindal seemed perfectly at a loss what course to pursue, and was

obliged, however unwilling to disturb my feelings, to apply to me for directions. I told him that but one plan of acting suggested itself to my mind, and that was, to take the dear remains back to Nisbet Bath for interment. I felt a strong wish that his body should rest among those who, through the Divine blessing on his labours, had died in the Lord; and what strengthened this wish, was an incident I heard him relate two or three days before. On the Saturday before we left the station, for the river, he had taken a ride on horseback. He said, that, after mounting, he felt very weak and sick, and suffered the horse to take its own course, when it went at a slow pace to the burial-ground, and there stood still. He said he looked over the graves of those that died so happy, and the thought presented itself—I shall soon be beside them. He had previously felt and expressed an objection to be buried in a heathen land, but at this moment, he said, every objection vanished, and he felt quite resigned in the prospect of having his grave there. We were now between fifty and sixty miles from the station at Nisbet Bath. Mr. Tindal was obliged to return there on horseback, leaving the wagon with my beloved husband's remains to proceed as fast as possible, under the charge of David Africaaner. By travelling day and night, they arrived there on Friday morning, by which time Mr. Tindal had prepared a coffin, and made all arrangements for the funeral.

"His body was interred in the burial-ground of the station, over which a tomb was erected, at the suggestion of Mr. Tindal, by the principal men, who freely offered themselves for the work. Mr. Tindal also states that numbers of the people came from the outposts for the purpose of visiting his grave."

CHAP. XX.

CONCLUDING REMARKS—EXTRACT FROM THE "CAPE TOWN CHRISTIAN WATCHMAN."

In the preceding chapters the character and labours of Mr. Cook are more fully made to appear from his own journal, and from the affecting record of his bereaved widow, than they could be by any merely verbal delineation. In closing this volume we have only a few remarks to add relative to those peculiar qualifications and features of character by which he was distinguished.

The first we shall notice relates to his fitness for the sphere of labour which was assigned to him by the church. He was a man of naturally robust constitution, strengthened and matured by a life of active toil, a quality of no slight importance in the missionary to South-western Africa. To endure the oppressive heat of that region; to be exposed to the fever so prevalent in southern latitudes, and which often proves fatal to Europeans; to be subject for many years successively to a constant change of habit, extreme coarseness of diet, and the inconveniences and hardships connected with frequent journeys into the interior of the country; to sustain all this in connexion with arduous labours in preaching, visiting the sick, directing agricultural operations, superintending the erection of chapels and mission premises, and all the varied duties of a mission station in the desert, required a constitution of more than ordinary strength. These difficulties, however, Mr. Cook sustained for about twelve years, after which time his constitution, worn out by excessive toil and exposure to heat, seemed rapidly to break up. And to robust physical health there was added in Mr. Cook a strong and healthy mind, which, by considerable application to agricultural pursuits, was peculiarly fitted for some parts of the missionary labour.

Doubtless, God has various methods of accomplishing his purposes. This he often does by instrumentalities adapted to the work to which they are set apart. Yet no one can fail to mark the disqualification of an individual of sedentary habits, whose mind is more conversant with books, and with the history of the past, than with the ordinary transactions of life, as compared with one who, by long experience, has acquired skill in some of the most useful and important arts of life, such as cultivating the ground, house-building, &c. In this respect Mr. Cook appeared in advantageous comparison with some of his excellent brethren. Having been accustomed to farming pursuits to a considerable extent, he was able, although thousands of miles from home and in a strange land, to prosecute the labours of husbandry with the same ease as if he had been in his own beloved country. And this is one source of a missionary's strength. By his superiority to the natives in the arts of life, and in the application of science to useful and every day purposes, he acquires an influence which he is able to turn to great moral and spiritual ends, and thus becomes instrumental in diffusing the blessings of religion and civilisation alike among barbarous tribes.

Another quality deserving of notice in Mr. Cook, was energy of character. He was a man of active, ardent mind, combined with great strength of resolve. Before entering upon his labours, his mind glowed with the anticipation of them, and to his vigorous and sanctified soul there was a sort of pleasure in breasting the difficulties and trials of missionary life, regarding them as the pathway to glorious and enduring success. This enthusiasm, as it was not the effervescence of a youthful or inexperienced spirit, but the combined result of natural ardour, religious conviction, and strong faith, remained powerful amidst the activities of missionary labour, though surrounded with many difficulties and discouragements, as the preceding narration abundantly shows. It is true that there were periods in the earlier part of Mr. Cook's missionary career, when his mind was so much cast down by the depredatory habits of the natives, their deceit and selfishness, and by the smallness of his ministerial success,

that he was almost ready to despair—a passage in the history of my departed brother, which strikingly teaches the weakness and short-sightedness of man, and recals the language of Scripture: "Cursed be the man that trusteth in man, and maketh flesh his arm." But how nobly did he ultimately rise above these difficulties! And with these exceptions, which show the missionary to be a man, what a display we have in his whole course onward of the true heroism of *a man of God!* till we see him in the midst of sickness and an exhausted frame, but with an ardour undiminished longing to commence a mission to the Damaras; (grieved that he could not;) and shortly, when his health was partially restored, setting out on this honourable but arduous undertaking, until seized by a fresh attack of illness, which terminated in his death. His resolution of mind, too, aided him admirably in his intercourse with the natives. Nowhere —under no circumstances—is the importance of this quality more strikingly apparent than in the missionary to the African tribes. The character in which this quality is not powerful, however excellent in other respects, lacks a main qualification for such a sphere of labour. Mere amiability of disposition in the absence of strong moral courage and determination of soul, would furnish the occasion only for endless annoyances. He, however, though far from being devoid of feeling, was a man of strong purpose; whether troubled by the solicitations of the natives or their chief, he would not swerve from his own convictions of right and duty. He valued the real and permanent interests of the mission above the gratification of personal feeling; and he evidenced this in circumstances the most difficult and trying.

Another feature in Mr. Cook's character deserving notice is its *simplicity, combined with depth of piety.* This was a quality for which he was very remarkable. His whole course seemed to answer to the language of St. Paul: "This one thing I do." He was a man of one business—the salvation of souls. Careless of fatigue and danger, he laboured, endured, and suffered to secure this end. Whether plying his studies in his house, or cultivating his garden, preaching to or catechising the natives, or prosecuting his journeys in the wilderness, he

was influenced by one motive, and pursuing by various means one common end. By this simplicity of aim, he was saved from many dangers to which others are exposed, who may possess superior abilities. Temptations to indulge in studies very slightly conducive to his special object, never harassed him. No feverish desire for distinction or applause ever found room in his breast; no vain desire to secure the admiration of the people ever carried him into imprudencies which, in retired moments, he would have occasion to lament. He dwelt in a region so elevated as to be scarcely sensible of the influences which beset weaker men, and he sought no other reward than the blessing of the Lord upon his labours. It need scarcely be added, that his piety was deep and thorough: this is implied in what has been already said. When he entered upon the work, he was a partaker of that perfect love which casteth out fear and purifieth the heart; and throughout his ministerial career he continued steadfastly to grow in grace and to aspire after higher degrees of personal holiness and consecration. This it was which gave such a spirituality and zest to the services which he conducted,—which furnished a wellspring of delight and joy amidst the fatigues of the desert, and rendered the ministry of the Word so full of unction and energy, and by sympathy, kindled in the minds of the native converts a similar fervour. With what simplicity, and yet heartfelt delight, does he dwell upon the manifestations of Divine influence afforded in connexion with the preaching of the Word! And to this we are to trace instrumentally the results of his labours. Indeed, we might be well content to rest the question of the truth or falsehood of Christianity upon the results witnessed through the simple faithful preaching of Edward Cook.

Wherever results like those which are so frequently set forth in the preceding narrative are witnessed, we discern in no uncertain characters the finger of God, setting his own mark upon the labours of his chosen and faithful servants. And we appeal to those who jeer at the doctrine of personal conversion to show in any other way—in connexion with any other means and agencies than those which they pretend to deride—similar fruits of holy and virtuous conduct and character. In review-

ing the preceding narrative, we are struck, likewise, with the *success of his labours*. In commencing the Namacqua mission, Mr. Cook entered upon a field from which other excellent men had been driven by discouragement, and where Threlfall, whilst on a visit of observation preparatory to the establishment of a mission, fell by the hands of a murderer. For several years he prosecuted his self-denying labours amidst great discouragement, often witnessing in the improper conduct of the natives and of the chief the reversal of his hopes, till he had almost despaired of success, and felt as if disposed to relinquish the mission.

At one time the anger and malice of the chief rose to such a height as to endanger Mr. Cook's life, but out of all these difficulties he was graciously delivered. An important mission was established, large and flourishing schools were conducted on the station, interesting, attentive congregations assembled on the Sabbath and other days, to hear the Word of God read and expounded; a church of living, believing individuals was formed, whose lives to a blessed extent corresponded with the sacred profession which they had taken upon them; the Word of God grew and multiplied; and some of the most striking cases of conversion and of native piety and devotedness are to be found in connexion with this mission that modern missions are able to record; nor was this desire for the Word confined to Nisbet Bath, the first scene of Mr. Cook's labours. Other tribes began to awake, one after another, to a gracious anxiety to hear the words of this salvation, till from nearly every quarter the Macedonian cry was heard, "Come over and help us." It was in this happy transformation of the scene, in the midst of the most acceptable and useful labours, and whilst extensive openings into the interior were presenting themselves, that this devoted missionary was mysteriously removed by death from his sphere of labour, leaving behind him in the desert a church numbering nearly four hundred members,* and a number of large and flourishing schools.

* By the blessing of God on the zealous labours of his successors, now (1849) numbering 1,100.

To the above sketch of my late brother I have added an extract from a notice of his character and labours from the pen of the Rev. John Cameron, inserted in the "CHRISTIAN WATCHMAN MAGAZINE," published in Cape Town at the time of his death. The reader must excuse the slight repetition of statement which may occur in this notice, from the reluctance felt to repress any portion of so valuable a testimonial. That gentleman says,—

"This devoted servant of Christ reached the shores of Southern Africa in the month of April, 1831, and at that time seemed, both physically and mentally, to be well fitted for an African missionary. His first appointment was to Cape Town, where he laboured upwards of three years, with a measure of success, especially amongst the coloured people, to whom he devoted much of his time and efforts. By diligent application to private study, he not only prepared himself for a regular and efficient discharge of his ministerial duties in the English language, but also soon acquired a knowledge of the Dutch, in which he preached with great fluency, within two years from the time of his arrival in Cape Town.

"In 1833, a missionary meeting was held at Simon's Town. J. Nisbet, Esq., of the East India Company's Civil Service, presided. Mr. Cook was one of the speakers. In the course of his address on that occasion, he adverted to the dark and desolate state of Great Namacqualand, remarking, that although missionaries had once visited that country, and attempted to establish the kingdom of Christ amongst its savage tribes, they had encountered so many and such formidable difficulties, as induced them to abandon the enterprise; and at the time in which he spoke, not a single missionary was to be found in the whole land. The chairman—a man of deep piety and overflowing benevolence, as also an ardent expectant of the kingdom of God—was so deeply affected by the mournful, yet veritable statement, that on the following day he authorised the Rev. Barnabas Shaw to write to the committee of the Wesleyan Missionary Society, offering, in his name, the sum of two hundred pounds, in case they would consent to commence a mission in

Great Namacqualand. No sooner was Mr. Cook apprised of this generous offer, and that the committee would be more likely to accept it, were one of the missionaries already in Africa to allow himself to be named for the undertaking, than he spontaneously tendered his services, and from that hour held himself in readiness for the appointment which he ultimately received.

"In the beginning of 1835 he proceeded to Great Namacqualand, having previously married Miss Mary Thornhill, an excellent young woman, who had received the blessing of justification under his own ministry, and was thus, as well as by other qualifications, calculated to be a help meet for him. On reaching his destination, he located himself with the Bundle Zwaart's tribe of Namacquas, at a place formerly called Warm Bath, but which he very properly changed to Nisbet Bath, in honour of the gentleman to whose liberality the mission owed its commencement. For a time he had to contend with serious difficulties, which rendered it doubtful whether he would be able to maintain his position; but subsequently he was favoured to see the fruit of his arduous and persevering labours, in the conversion of many sinners to God, and in the establishment of a Christian Church, consisting of 380 church members, with more than 100 probationers, besides Sunday and day schools, containing more than 1,000 children; not to mention the provision made by his frequent itinerating journeys for causing the Gospel to sound out to the Damaras, and the still more distant tribes of Africa.

"The Great Head of the Church, who knows best when to call men into his harvest, and when to terminate their labours, was pleased to release this excellent missionary from the toils and responsibilities of his high office, as well as from the trials and difficulties of this mortal state, on the 7th of March, 1843. His health had been declining for two or three years; but it was on a visit to the Damara country that he became so seriously ill as to make it evident that his life was in danger. With great difficulty Mrs. Cook got him back to Nisbet Bath, and thence to the Orange River, in the almost

forlorn hope of reaching the colony. His strength decreased daily, and though he was willing to make trial of any probable means for the recovery of his health, he cherished but slender hopes, if any, of such a result. But his faith in God, and reliance on the merits of Christ, remained unshaken. In patience he possessed his soul, choosing neither life nor death but in conformity to the will of his heavenly Father. The cause of missions to the heathen, which, while in health, had roused his attention, and called forth all his energies, was the subject of his thoughts to the latest hour of his life. In death itself he ceased not to feel the worth of precious souls, and the necessity of straining every nerve to rescue them from superstition. His exit at last was somewhat unexpected, as he had not previously appeared worse. It pleased his Divine Master, by a gentle process, to dismiss his spirit from its clayey tabernacle, and to usher it into that land of felicity, 'where all is calm, and joy, and peace.' His remains were carried back to Nisbet Bath, where he had prayed, and wept, and travailed in birth for the salvation of sinners, and there committed to the dust, in sure and certain hope of the resurrection to eternal life.

"Having been called into the Christian ministry shortly after his conversion to God, Mr. Cook was, for some years at least, more dependent for the materials of his sermons on hard study, than on any previously acquired stores of information. And a hard student he was: from the dawn of day till past meridian he plied his books and his pen with exemplary diligence, accompanied, it may well be presumed, with fervent prayer, without which ministerial studies can be turned to but little spiritual account. His afternoons were invariably devoted to pastoral visitation, in which he was indefatigable. It was evidently his determination to be a faithful minister of Jesus Christ, and for this end he employed every practicable means both in private and in public.

"His efforts to collect money for the funds of the Wesleyan Missionary Society were strenuous and unwearied. Some would say that he exceeded the bounds of prudence in these efforts; but the averment would savour more of earth than of heaven, of time than of

eternity. He knew nothing of that mixture of apathy, indifference, and shame which refuses to 'go to Christ without the camp bearing his reproach;' or if he knew it, he nobly resisted its freezing, its paralysing influence. He was ready to every good work, whatever sacrifice of personal feeling he might have to make in its performance.

"No one at all conversant with him could fail to observe that he was a missionary from principle, fully assured of having a divine vocation to the work in which he was engaged. He could not therefore perform his duties in a cold, listless manner, so as to render it doubtful whether secular or spiritual concerns were predominant in his mind; no, his was the bearing of a heaven-commissioned herald of salvation, who spoke and acted from the fulness of a loving heart, and valued nothing in comparison of winning souls to Christ. His zeal was ardent, and his ministerial aims were lofty. In him there was no despondency in reference to the all-conquering power of the Gospel. He preached it in the firm persuasion that signs would follow; and though all were not converted under his ministry who professed to be so, yet many were, who will be his crown of rejoicing in the day of the Lord Jesus.

"This brief notice of a beloved brother and fellow-labourer may be concluded by expressing a hope that God will raise up and send forth many young men of a kindred spirit, to reap the African fields, which 'are white already to harvest.'"

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